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## '*GOOD TIDINGS OF GREAT JOY.*'*

LUKE ii: 10.

THE Christmas season brings us round again to the message of the 'good tidings of great joy which is for all people.'

If we are to be quite frank many of us will have to confess that when we put the thought—good tidings of great joy—beside our religious experience there is a certain uneasiness or surprise or weary desire 'would that we found it so.'

Some of us have found religion a mystery into which we peer anxiously and feel uncomfortably ignorant, some perhaps have never known religion as anything else than certain customs and observances handed down to us from the past and from time to time we wonder whether these usages have been outgrown; to others again religion means the ideal which must be constantly revived and held up; for others religion takes its place as part of their duty. In contrast with all these the Christmas message tells us it is 'good tidings of great joy for all people.'

It is true that Christmas time has always had around it a certain glow, that the spirit of good cheer is prominent at this season, but these features are mostly a matter of social observance and good fellowship and fine, rich things these are. But let us look at the words again—'good tidings of great joy for all people;' as we look, we feel that no *occasional* glow is meant, but something deep and real and lasting.

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* A sermon preached in College Church, Madras, on Sunday, 22nd December, 1912.

We cannot make Christmas by resolving to be unselfish and giving one another gifts and trying to make others, especially the little people, happy. Christmas is not a human institution; we cannot make it by any co-operative movement however genial. The fountain from which all the hope and joy of Christmas tide comes must be in God's good tidings of great joy; and if in the past we have only caught something from others and allowed the season to pass us without drawing near the fountain except as a regular part of the time-honoured observances, don't let us do so this year. A student may laboriously study a prescribed text and a prescribed commentary upon it, and know them both in a certain fashion without grasping the relation between the two. Imagine him discovering for the first time that the one explained the other and made it living and coherent. Such a discovery transforms his work, and when he discovers that the text has an intimate bearing upon life, how great will the transformation be. Such an experience has been caught and revealed in a picture that is well known to some of us. It is called 'The Souls Awakening.'

Perhaps the light of God is to shine in upon us at this Christmas season in a new and transforming way.

As we think of past Christmas seasons we may feel ashamed, and it is good for us to feel so ashamed; we are gathered together here for that purpose—to look back with penitence and gratitude, to look up with worship and admiration, to look forward with wonder and confident hope, and above all things to be in earnest. There is a great Christmas message to those who are in earnest.

Let us look back. We are not satisfied with the life that as individuals we have led, and we are not going to pretend otherwise. If you are satisfied then I cannot say anything. This Christmas message is a message of hope, and there is no hope for the satisfied. If we look back and deal faithfully with the past we shall find good ground for shame, most of us, good reason for dissatisfaction. But there are other things which we may well turn over and be grateful for. Unless we are absolutely selfish people, we shall discover some of those; but do not let us shrink from the discovery that we are selfish. I fear we shall never be anything else, unless we discover with shame that we

are desperately selfish. A selfish person has no genuine glow of gratitude, no other satisfaction than the satisfaction of the appetites is known to him. We have all known the experience when we satisfied the wants of another and look for some good will in return only to be met with a formal expression of thanks without a spark of genuine gratitude to relieve the ugliness of selfishness.

Jesus said: "Were not the ten cleansed but where are the nine? Were there none found that returned to give glory to God save this stranger?"

If we find then, that our sense of gratitude has little strength, it is sad; but there is all the more room for dissatisfaction, and therefore all the more room for hope.

But there is not only our individual experience to look back upon, there is our collective experience, the record of our generation, and we have cause for shame over that record also. There also there has been so much that corresponds to the formal expression of gratitude without the real feeling of it; so much that is outward, when the real spirit had fled; so much, above all, of the distinction between the secular and the sacred. We are too painfully conscious of the distinction between the devotional part of a meeting and the business part of the meeting, and the greater that distinction the more formal and meaningless the devotional part of the meeting becomes. So it has been with us as a generation the two departments of life have grown very apparent.

We feel to-day that many forces are converging to obliterate that distinction. We are more sensitive to formalism and hypocrisy than we used to be, and that is good. But remove the barrier and which is to prove the victorious influence—for one or other will have to give way—that region of ideas which we enter when our eyes are closed for prayer and when we enter church or, on the other hand, the life of daily routine and commonplace with its loneliness, bitterness and anxiety? The one must overpower the other. The prayer life must triumph or it must melt and disappear. Which is growing stronger with you, with me, or with our generation?

The world of faith in a living God who controls all experience must grow fainter or it must begin to dominate our life. Whatever sort of compromise may seem to have been possible to past

generations is becoming clearly more impossible now. Men are seeking everywhere for a religious experience which bears upon life.

It is not a message for any *detached* religious usages, that we listen to at Christmas time, but one which bears directly upon the round of daily experiences—'good tidings of great joy.'

Let us look up and see our God enthroned over life. What are these good tidings expressed in terms of daily experience? Unto us has been born a Saviour, One who showed that we are never in the secular and lonely life of independent struggle, but that all things which come to us are guided and controlled in their incidence by Good Will. That accidents do not happen; that in the dusty glare of the daily round nothing escapes the control of the Good Will. We go on making our plans, aiming at certain results which may be harmless or even benevolent when we consider them in themselves, but it is not a question of their being harmless or well meant, the question is, are they ours or are they God's? Will we resent the interruptions to our plans which He permits or directs, or will we allow Him to shape and mould our activities as He wills and so learn His wisdom?

We may obstinately shut our eyes to the guidance and control of God and go on seeking to do this or that, and with great effort we may even realise our plans to some extent; but whatever value may lie in the plan itself or in our purpose, if it is controlled and guided by us, it will be a desperate business and precarious even in achievement, and it will be something else than the Kingdom of God. Even Matthew Arnold, whose faith was so far from sufficient to bring comfort and hope into his life, could assert that there was outside ourselves a stream of tendency which makes for righteousness; and we Christians, who profess so much more than that, resent the interference of circumstances! No wonder we are often depressed. If our hopefulness is to be derived from our own undertakings it will be indeed a desperate business.

Our sense of the presence and control of God is far too fragmentary; we do indeed recognise it at times and feel in some special event the hand of God. An insurance policy makes reference to the 'act of God' as one kind of happening meant to be distinguished from certain other happenings. What does it mean? Something that cannot be anticipated by human fore-

sight? Whether it means that or not, the gospel of the Kingdom makes no such distinction, and, whether you or I or any one else hold that God interferes from time to time, that is not the New Testament teaching.

God works always, man interferes. If I could without offence put the thought in bold language, I would say that God never rested on the seventh day from all His labours in the sense that we are apt to take it. One idea that we instinctively take out of it is as unchristian as the spirit of the imprecations in that wonderful psalm book is unchristian. 'My Father worketh hitherto and I work,' is the New Testament statement.

God works continually and patiently, and man interferes. Our life is caught in these bungling interferences of men; but even so God is never pre-occupied with His purposes, and is always ready to help us out of our entanglements, ready to respond to every sincere appeal and start us afresh.

I don't know where I can get a better example of that human contriving than in the astonishing achievement of the early Jesuits, men who were in desperate earnestness, whose zeal puts us to shame, but men who tried to do God's thinking and planning for Him, as we try to do. The early Jesuits, the Jews of the first century, and we ourselves have not discovered the presence of God in our world, while that presence is the good tidings of great joy, the message of the incarnation—God with us.

"Behold the dwelling place of God is with men and He shall dwell with them and they shall be His peoples and God Himself shall be with them and be their God: and He shall wipe away every tear from their eyes; and death shall be no more, nor crying nor pain any more, the first things are passed away. And He that sitteth on the throne said, Behold I make all things new."

That is not the vision of 'a great far off divine event.' It is separated from us only by our unbelief.

To be a Christian is no small matter, no affair of observance and ritual, no special devotion to duty; it is to be in God's world. While for others religion may be a culture, a system of thought or a matter of regular observances, for us it is a life in contact with the living God through our experience. Perhaps we ought

to pray more with our eyes open, for it is in the movement of what is before us that God reveals Himself.

I am persuaded that that is the message of the Gospel, the message of the incarnation, the life, the death and the resurrection.

If the thought is distinct enough and yet not convincing, test it by the records of the Gospels. To Jesus this world was God's world. He saw the rain falling on good and evil and read there the patience of His Father. In the delicate beauty of the lilies He saw the consummate workmanship of God. In the movement of the birds He saw the provident care of Hi Father stretching far beyond His human children.

In catastrophe, Jesus saw the opportunity and the call (as when John was cast into prison); in disaster, the warning of an earnest desire to arrest sinners who would attend to nothing else (as in the case of the tower in Siloam falling); in the misfortunes of men (as in the case of the man blind from his birth) the opportunity for the glory of God to be revealed. Jesus showed in submission to ill-will and malevolence how thereby we leave God free to vindicate the resistlessness of His working.

In the hour of His most difficult obedience did He not find the hour when the Son of Man was glorified? He sent out the ignorant disciples with one message—the Kingdom of God is at hand—and told them how to act, but above all that they were to learn in that careful removing of all resources the dependableness of His Father. Jesus found nothing to cower before in the fury of the elements or the storms of wrath and envy.

To some, Jesus is like a star, a bright glittering point of light amid surrounding darkness; but Jesus is more than that, He is the light that illuminates life. The sun rose upon the world that Christmas morning and has never set.

It is no facile belief, no softly breathed sentiment, this gospel of ours. It is our wonderful faith. It is the truth about life.

And what a world it is; what opportunity of discovery, what areas untrod; what treasures to our hand in the commonplace, the hitherto uninspiring, the hitherto depressing and disagreeable —the living presence of Him whom our hearts yearn after—our God.

There are the two outlooks upon life before you and before me. The one is the outlook of faith and the other that of un-

belief. Take unbelief first: what do we see? A life full of struggle and weariness punctuated by occasional holidays which we promise ourselves and arrange for ourselves but never find really satisfying, a world from which the hope gradually dies out and the road seems long and weary, the burden of years and worries oppressive. On the other hand, the outlook of faith in which burdens are lightened, where hope grows brighter and brighter, where there is no loneliness of soul or bitterness. It is the life of faith flooded with light, for God, our wonderful God, is livingly present in all things.

"See, I bring you good tidings of great joy."

F. W. HENDERSON.

## *ANTHROPOLOGY OF THE SYRIAN CHRISTIANS.*

### INTRODUCTION.

As the representatives of the ancient Oriental Church on the west coast of Southern India, are found the Syrian Christians, who form a large majority of the Christian population in Cochin, Travancore, and in the Ponnani Taluk of British South Malabar. The members of this community own a curiously mixed spiritual allegiance, some belonging to the Patriarch of Antioch, some to the Patriarch of Babylon, and some to the Pope, while others again obey a bishop of their own and call themselves 'St. Thomas Christians.' The curious thing is, that some of these groups, separated as they are merely by differences of doctrine or church government, have, during the long lapse of time, crystallised into regular castes, so that a man who regards the Patriarch of Antioch as the head of the Church cannot marry a girl who is so unorthodox as to recognize the spiritual authority of the Pope. Their early history, social and religious developments, and their ethnic characters are described in the following pages.

The Syrian Christians are called St. Thomas Christians or Nazarene Mappillas. The 'Nazarenes' was a name by which the Jews had originally designated the primitive Christians who held themselves bound to observe the ceremonial law without disput-

ing the salvation of the Gentile Christians who abstained from its injunctions.*

The term *Mappilla* is a compound Malayalam word, *Maha* (great) and *pilla* (son), signifying 'prince' or 'royal son,' which were the honorary titles granted to Thomas Cana and his followers by Cheraman Perumal, the old renowned Emperor of Kerala. It is said that they enjoyed the privilege of being called by no other name than that of 'sons of kings.'†

### Origin and Early History of the Christian Church in Malabar.

The introduction of Christianity into Malabar and the subsequent history of the Christian Church, like the early history of the Jews, is buried in obscurity, and even the available information is to a great extent based on the legendary and disputable traditions relating to St. Thomas, one of the twelve apostles of Jesus Christ. According to the current traditions, the introduction of Christianity and the establishment of the original church in Malabar in the year 52 A.D., are ascribed to the apostle St. Thomas, who, after leaving Syria in 35 A.D. and spending some years in Northern India, landed at Cranganore, a place which is now an obscure hamlet, but was in those days a flourishing seaport called by the ancient geographers Mouziri. He founded seven churches on the Malabar coast, namely, Malankara (Cranganore), Kottakayil, Kothamangalam (Pallipuram,) Nirnam, Chayil, Quilon, and Palur, the first six being in Travancore and Cochin and the seventh in Chavakad in South Malabar. He also founded eight bishoprics, of which Malabar was one.

Two of the seven churches fell into decay, but the other five still exist as monuments of the memorable past. Seven other chapels were also built by him at Nirnam, Pallipuram, Vattamary, Parur, Cranganore, Pallur, and Kothamangalam He is said to have preached and laboured for thirty years in these parts, and converted people of all castes among whom were the Nambuthiris of thirty-two families. Some of them were Sankarapuri, Palomattam, Calicawvingal, Koikara, Madapur, Vympally,

* *History of the Christian Church, by Professor Kurtz*, Vol. I, page 99. *History of the Catholic Church*, by Dr. H. Bruack. Vol. I, page 89.

† *Historia Ecclesiae Malabaricae* auctore, Jo. Faeundi Raulin, Romae, 1745: vide also *Cochin Tribes and Castes*, Vol. II, Chap. 17, page 459.

Muttodal and Kottakara. Of these the first two families were ordained and set apart for sacred orders as bishops *extra*. The priesthood has been practically hereditary in the two families, Sankarapuri and Palomattam, for several centuries with the inheritance in the female line.*

The apostle after his labours in these territories went to Mailapur along the Coromandel Coast, and thence to China, and on his return to the former place, either suffered martyrdom or met with an accidental death on St. Thomas' Mount. His grave is shown in the present Roman Catholic Cathedral at St. Thomè, and at the Little Mount is a cave with a cross and Pehlevi inscription where he is said to have concealed himself from his enemies. It is also said that after the death of the apostle, the church fell into evil ways, and some of the clergy, either afraid of persecution or influenced by persuasion and advice, returned to Hinduism.

This apostasy was due to the revival of the Sivite worship advocated by the celebrated Manikkavachakar who exercised great influence upon the new converts by exorcising devils and curing the diseases of their cattle by his prayers and incantations. He laboured among the Syrians of Kurukkanikulam and led away many of the faithful. These were henceforward called Mani-Gramakkar,† and were shunned by the Syrians. They are scarcely distinguishable from the Nayars. Their descendants are to be found at Quilon, Kayankulam, and other places.

There is an interesting Malayalam account ‡ which gives a history of the Syrian Christians beginning from St. Thomas down to 1770 A. D., a literal translation of which is here reproduced.

"In the name of the unoriginated and endless essence. When Chera Perumal ruled in Choramandal Coast (east coast of India), one day in sleep, by the divine blessing, the king beheld beautiful buildings like a palace filled with light and splendour and sights

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* *Church History of Travancore*, pages 9 and 10.

† Mâni-Gramum, according to Dr. Burnell, is the village of the Manes. Dr. Burnell thinks that the earliest Christian settlements in India were Persian rather than the Manichaen or Gnostic form of it, and that they were supplanted by the Nestorians in the eleventh or twelfth century, and not earlier.

‡ The ordinary version of the story connects the legend with king Gondoforus (or Gondophares) and his provost Abanes.—Vide Jameson, *Sacred and Legendary Art*, Vol. 1, p. 246. (Note by Ed.)

productive of beautiful thoughts. Filled with unbounded joy he awoke; and while thinking carefully over the matter and making inquiries he came across a certain merchant named Hāwan to whom he related all these things, saying, " I have a boundless desire to build myself just such a palace, and for this purpose you must procure me a skilful artificer." The merchant accepted the royal charge and promised by the blessing of God to find one. The king gave the money needed for the undertaking and sent him on his journey with attendants. He set out on his search and at length came to Mahosa in the land of Yās (Yudea or Judea). While dwelling here in grief, Lord Jesus Messiah appeared to him as a man of that country and graciously promised all that he was earnestly seeking, and said, " I will give and send with you a master carpenter most highly skilled in all kinds of work." Having heard the divine word, he was astonished, and forthwith by the spirit Jesus summoned Mar Thomma and said, " Lo, there is a carpenter. He will accomplish everything according to your mind." Then he sold the apostle to Hāwan for a sum of money, which he received and handed to the apostle. But when he ordered him to go with the merchant, the apostle declared his sorrow and said, " Two and two Thou didst send the others into all lands, but Thou hast commanded me to go into a land of malefactors whose tongues I know not and who live like beasts of prey." Jesus said, " Fear not, I am with thee; thy thoughts are my thoughts."

Thus commanded and encouraged, Mar Thomma, the apostle, departed with Hāwan, and in the year of our Lord 52 he arrived in Mailapur (now part of Madras). At the first interview with the king, His Majesty commanded him saying, " Draw a plan of the palace which I saw in my dream, in its extent and beauty, that I may know it." Then the apostle drew the palace and when the king saw it, he rejoiced and greatly honoured the apostle and told him all about the work. The apostle assenting, all the details as to the site, expense, and the necessary time were agreed upon, and the king gave him the requisite money and commanded him to gather all things necessary for the building. He departed and began to make known the Gospel, to gather the poor, to comfort them as they needed, to heal the sick and demoniacs, the blind, and the lame.

In those days when the way of baptism was increasing, the devil entered into the hearts of his servants, and being jealous they informed the king that not a single stone was cut for the palace, not even the foundation laid, and that all the vast wealth entrusted to the apostle was being squandered on those who joined his new religion, and there was not the slightest sign of a building. When the king heard this, he called the apostle and asked him, saying, "How much of the palace is finished? Let me see all that you have done." To which the apostle answered, "The palace is quite finished, and it is in the Heavenly Kingdom, but the time has not yet come for you to see it."

When the king heard this he was very angry, and sent for Hāwan, and cast them both into prison. Then he considered how he might ill-treat them, for by this affair he thought to himself, "I have incurred dishonour, and ill-name, and loss of wealth." So he was grieved, and his mind was disturbed, and a sickness broke out. The heir-apparent died in the meantime, and by the divine will an angel received his spirit and carried him into bliss, where he saw a palace called the palace of the king, built by Mar Thomma. The angels told him that the apostle had made this palace for the king, his brother, against the time when they should carry him to Paradise. Hearing this he rejoiced in spirit and immediately, by the Lord's command, his soul was restored to his body, and he returned to life. Having called the king, his brother, he said, "I am your brother. Deny me not what I shall ask of you." The elder king replied, "With great joy will I grant all that you ask." When he had ceased speaking, he replied, "My request is that you agree to receive of me all the money you have given for the building of the palace with one in ten added, and that you give me in exchange the palace which he has finished for you." Thereupon the king who had despaired (of the palace), asked with great desire to know about his secret and he told him the whole matter. Then the king rejoiced, but being greatly melted for his sinful conduct, they both went with reverence, and loosed his bonds. With deep humility both the kings and with them many people, received baptism. Then the apostle after he had ordained many priests and built churches there, set out for several other countries and preached the Gospel.

In the hill country of Cherakon in Malabar in Kerala, in those days, there was no king, but thirty 'grammas' (village colonies of Brahmins) and thirty-two chiefs held sway. Accordingly when the apostle disputed with them, the truth won the victory and many from various villages were baptised.*

This story, says the Rev. Thomas Whitehouse, is of eastern origin, and is founded on the spurious history of Abdias, but to what precise age it is to be assigned is uncertain.†

All along the ages, St. Thomas has been known as the Apostle of India, and the testimony of the Christian writers is worthy of consideration. In A.D. 190, the great Gnostic Pantænus, a professor of theology in the School of Alexandria, set sail from Bernice in the Red Sea, and landed after the tedious coasting voyage of those days in one of the Cochin ports, where he found a colony of Christians in possession of the Aramaic version of the Gospel of St. Matthew, and this is the earliest mention of the community now known as the Syrian Christians. St. Jerome (A.D. 390) in one of his letters speaking of the divine Word in His fullness being present everywhere says "He was with St. Thomas in India, with Peter at Rome and with Paul at Illyricum."‡ Hippolytus, 'a still earlier writer,' states, that he perished at Calamina, an Indian city. Dorotheus, bishop of Tyre and contemporary with Eusebius, says, "It was handed down to them that Thomas preached to the Parthians, Medes and Persians, but died at Calamina,§ India, and was buried there." Calamina is said to be Kallummel Ninnu "from the top of a rock," referring to the top of St. Thomas' Mount near Madras, but this name has had other explanations also. Gregory Nazianzen (A.D. 370) makes mention of a place in India where the body of St. Thomas lay before it was carried to Edessa and the existence of a monastery as also the record of a miracle at the tomb.

In 547 A.D., Kosmos, an Alexandrian monk, who was called Indicopleustes on account of his voyages to India, went to Ceylon in the sixth century and reported that there were churches

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* *The Indian Christians of St. Thomas*, page 72 to 75.

† *Lingerings of Light in a Dark Land*, page 15.

‡ *Church History of Travancore*, page 7.

§ Calamina-Syriac *Galmina* meaning 'little mount.'

there. "At Male (Malabar) where paper grows and at Kalliyan (Quilon) there is a bishop who is usually ordained in Persia. As recorded in the 'Anglo-Saxon Chronicle,' Alfred the Great in 883 sent an embassy to India, headed by Sighelm, bishop of Shirebourne, bearing the alms which the king had vowed to send to St. Thomas and to Bartholomew.* The embassy penetrated to India with great success, and brought thence many foreign gems and aromatic liquors." Marco Polo, visiting the neighbourhood about 1259, describes the place of the saint's burial as a small city, which was a place of pilgrimage visited by a vast number of Christians. Miracles and signs were the order of things at Mailapur for many centuries.

The miraculous lamp which Theodorus saw burning at St. Thomas' shrine in the sixth century was followed by other marvels which attracted pilgrims. "The Christians," says Marco Polo in the thirteenth century, "who perform this pilgrimage collect a red-coloured earth from the spot where the apostle was slain and carry it away with them, and give it to the sick to cure their illness."

Some of the best authorities are inclined to accept this tradition. *Epistolæ Edifiantes* give much importance to it. Romanist writers in general, and Jesuit fathers in particular like Emanual Anger, Martin Martinez and others, do not reject the tradition as unworthy of belief. Among Protestants, the great Dr. Buchanan, Chaplain, Jacob Cantor, Visscher, the Dutch author of the well-known *Letters of Malabar*, Dr. Kerr, and other illustrious men of his Church, namely, Bishop Heber, and Archdeacon Robinson—all attribute an apostolic origin to the Syrian Church of Malabar. The Rev. Mr. Whitehouse is inclined to accept the tradition on proper and reliable grounds. He says that India could not have been such a *terra incognita* to St. Thomas as it was to the natives of Southern Europe. He must have traversed the regions after crossing the ancient overland route, where the inhabitants must have been as familiar with India, Indian commodities and Indian news, as the ordinary natives of Suez, Cairo, and Alexandria are at the present day. Further, the existence, previous to the Christian Church, of a Jewish

* *The Indian Christians of St. Thomas*, page 80.

colony (the Jewish colony of Cochin on the west coast of India) would have very likely attracted the apostle who was himself of the stock of Abraham, and to whom the pilgrimage to this distant country commended itself as a fitting termination of a career which had threatened to end differently. The Rev. Alex. J. D. D'Orsey in his *Portuguese Discoveries and Dependencies*, after a close examination of the Portuguese records, arrives at the conclusion that the tradition concerning St. Thomas, current in Malabar, is true.

There are also others who doubt and reject the tradition as unworthy of any credence. Among them are La Croze and Hough, who assign good reasons for regarding the whole story as legendary and mythical. Chaplain Trevor holds that "there is better evidence that the light of Christianity extended from Egypt, where it was kindled by St. Mark through Persia towards the northern confines of India, and that Syrian Churches might have been planted in the fourth century by Thomas, a monk of that country, whose name had been confounded with Thomas the apostle." * The Rev. Mr. Mattear considers that they were in the first instance a colony from Antioch, perhaps driven thence by violent persecutions about the middle of the fourth century. Mr. Campbell, on the other hand, thinks that their colour, names, manners and customs, style of architecture, ignorance and non-employment of the Syrian language, except in Churches, the rites and ceremonies used in their worship, and their subjection to the See of Antioch in modern times, confirm the truth of the views already advanced. Dr. Milne Rae in his *Syrian Church of Malabar* advances arguments to prove that the apostle St. Thomas never came to Malabar. "The first mention of the apostolic labours of St. Thomas is in the *Actæ Thomæ*, an apocryphal gospel of the third century A. D. and this connects his mission with the king Gondophares, whom coins prove to have been an Indo-Parthian king with his capital at Cabul, and thus makes no reference to his journey to Southern India." †

Further, Thomas Cana (Kánayi Thomman), a rich Aramean

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* *Church History of Travancore*, page 6.
*Syrian Church of Malabar*, by Dr. Milne Rae, pages 27-38.
† Dahlmann's *Die Thomas Lagende*, page 63.

merchant, is said to have arrived in Cranganore in the eighth or ninth century with a colony of four hundred Christians in seventy-two families from Bagdad, Nineveh and Jerusalem, including several priests, deacons, and a bishop named Joseph of Edessa. He is said to have built a church in Mahadevapattanam and followed the Syrian liturgy. Henceforward all Christians in Malabar adopted the same liturgy, called *Sacrum Beatorum Apostolorum*, and hence they were called Syrian Christians. It is also said that he married two native wives, Nayar and Mukkuvan, and that the descendants of their offspring are respectively the Northerners (Vedakkumbhaghakkars) and Southerners (Thekkumbhaghakkars) of the present day. Another explanation of the division into two sections is that the Southerners were the immigrants brought by Thomas Cana and settled in the South street of Cranganore, while the Northerners were the old indigenous Christians who resided in the North street. The Southerners are fairer in complexion and handsomer than the Northerners. They are endogamous and observe more of the Hindu customs.

There is also another explanation. The introduction of Christianity to India is very often attributed to a Thomas, a Manichean, who is said to have arrived in India in 272 A.D. He is also said to have been a heretic of the school of Manes.

From the foregoing account of the introduction of Christianity in Malabar, it may be seen that the authorities differ in their views. In the palmy days of the Roman Empire, there was considerable trade between the East and the West. A force of two Roman cohorts was stationed at Mouziris (Cranganore) to protect their trade. In the second century a Roman merchant fleet of one hundred sail steered regularly from Myos Hurmuz on the Red Sea, Arabia, Ceylon and Malabar. Even a few centuries earlier there had been a great deal of commercial intercourse between the coasts of Malabar and Palestine, and the Jews had already settled in these parts. Judging from these historical facts and the traditions current among them, as also from the old numerous songs sung by the Syrians on marriage and other occasions, it is not unlikely that the apostle St. Thomas came to these parts to spread the Gospel among the Hindus of Kerala. The Jewish and Syrian inscriptions on copper documents and the

Christian inscriptions on stone in a language unwritten in India for over a thousand years also confirm the truth of the tradition.

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*(To be continued in the April number.)*

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## *SOUTH INDIAN MUSALMANS—IV.*

CASTE, as it is ordinarily understood, is a distinctive feature of Hinduism and has no place in the democratic religion of Muhammad. Still, we find the exclusive spirit of caste pervading a great many classes of the Musalmans of Southern India. Social incompatibility with regard either to intermarriage or to inter-dining whether due to differences in race, occupation or geographical position is one of the most essential attributes of caste. Inter-marriages between the Dakhnis and the mixed races or between either of these and the converts are not common, though there is no positive religious or social bar against such connection. Amongst the different sections of the Dakhnis themselves, the prejudice against intermarriages still persists in spite of certain influences working to the contrary. The Nevayets do not generally intermarry with non-Nevayets, and the Dayarewallas who are also Dakhnis are even more exclusive in this respect. The same feature is observable among the Marakkayars who are divided according as they are descendants of the Arab merchants or of the weavers, blacksmiths, barbers, sailors or slaves who accompanied them. The boys and girls purchased and brought up in the families of Arab settlers have given rise to a different section. The Dudekulas and the Ravuttans are each grouped into a number of sub-divisions which are endogamous in character. As many as twelve such sub-divisions were returned among the Dudekulas in the last census. The number of these sub-divisions among the Ravuttans is even greater. Instances of these are (1) the Puliyankudiyar, the men of Puliyankudi in Tinnevelly; (2) the Elaiyankudiyar, the men of Elaiyankudi in Ramnad Zamindari; (3) the Musiriyar, the men of Musiri in Trichinopoly; (4) the Vaigakaraiyar, the men of the Vaigai banks; and (5) the Eruthu-

karar, bullock men, those who used to trade with pack bullocks.* Besides these territorial sub-divisions, there are also occupational sub-divisions such as Vettilaikodikarar (betel-leaf sellers); Attars (scenters), Nagasurakkarar (musicians), etc. All these sub-sections are strictly endogamous and the tendency is increasing in strength to confine marriage to the narrowest circle, the Dravidian custom, known as *Minarikam*, i. e. of marrying, if possible, the maternal uncle's daughter, helping them in this direction. It is only these small endogamous divisions which are for all social purposes the real castes.

Caste exclusivism in the matter of inter-dining is however not so common at present. In olden days the Pui-Islam of Malabar regarded themselves as untouchables and would not make bold to sit at dinner by the side of the Mappillas. Among the Ravuttans the Nagasurakkarar and the Vettilaikodikarar always yielded the place of honour at social functions to the members of the other sub-divisions. Such customs are now met with but rarely. Still, prejudices like those of caste are most commonly found amongst all classes of Musalmans in Southern India. The Dakhnis, for instance, look down with contempt upon Musalmans of mixed descent, the Mappillas and the Marakkayars, while the latter, being more or less of Arabian extraction, regard themselves as of a more honourable birth than the mixed race of Dakhnis—a '*colluvies gentium*'—comprising the descendants of various races and tribes of Mongolian, Tartar and Turkish origin. The separatist tendency has been carried so far that the different classes of Musalmans live in different definite localities and have different houses of worship. This is the more noticeable in the Southern Districts of the Presidency. For instance, in Kayalpatnam and other Marakkayar strongholds, the several sub-sections are assigned separate streets to live in. In Dindigul and Madura, the Ravuttans live in a separate quarter, far away from the other Musalmans, with mosques of their own. In Malabar, wherever the Dakhni Musalmans are collected in sufficient numbers, they always have a separate mosque which the Mappillas do not frequent. Indeed the spirit of separation has gone so deep down in this matter that though the Hanafites and

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* *Gazetteer of the Madura District*, Vol. I., p. 79.

the Shafites really represent two schools of jurisprudence, still they have separate mosques of their own, even when they live in one and the same street, a phenomenon only to be found in Southern India.

Speaking generally, the social superiority claimed by the Dakhnis seems to be acknowledged. The native converts exhibit an unmistakeable desire to be known as Dakhnis.* Thus among the Ravuttans of Tinnevelly children born on a Friday are given the title of Syed (வெள்ளிக்கிழமை சையத்) who in course of time pass for Dakhnis. The Sahebmars of North Arcot and Salem Districts, who are really a section of the Ravuttans, have, by a change of their original habitat and a process of gradual evolution, adopted the dress, manners, customs, in a good many cases, even the language of the Dakhnis and call themselves *sahebs*, abandoning their old title. This evolution in the case of the Ravuttans of Tanjore who have migrated to Madras is so complete that one finds great difficulty in distinguishing them from the real Dakhnis. The statistics of the parent-tongue however throw an indirect light over this question, as a change in language is always more difficult to effect than a change in manners and customs. In the report of the last census, it is pointed out that the number of Musalmans returned as Syeds, Sheikhs, Moghuls and Pathans is far larger than the number of people who speak Hindustani.† All these facts go to show that though Islam does not formulate any caste system, still the South Indian Musalmans have been so far affected by the influence of the social organisation of the Hindus around that a spirit of exclusivism has already been engendered amongst them. And it is remarkable that just as pure foreigners like the Aryans are considered amongst the Hindus as superior to the rest, even so amongst Musalmans the foreign immigrants, whether Arabs or others, are considered superior to the native converts or the offspring of mixed descent.

## STATUS OF WOMEN.

The Islamic conception of womanhood has also been considerably modified amongst Musalmans on account of their long

* Not so the Mappillas or Marakkayars, who dislike being styled *saheb* and would never wear Dakhni dress.

† *Vide* Census Report of 1901, Vol. XV., p. 97.

residence in the south. The example of Hinduism has helped to loosen the rigidity of the *purdah* and give women liberty to move about in public. The women of all converts to Islam may yet be seen congregating at the village well and in the bazaar. These, as well as their sisters of the mixed races, are accustomed to go out in the streets without any reserve to the houses of their friends and relations, whilst the Dakhni woman is subject to a more stringent observance of the *purdah* rules and fears exposing herself to the public gaze. At the same time there is little doubt that the Hindu influence has affected Musalman women in an adverse manner. They have suffered in the dignity of their sex and been condemned like their Hindu sisters to all kinds of household drudgery. They are addressed with contempt even by their own children. They have come to regard it as immodest to utter the names of their husbands and outrageous to sit down in their presence or eat in their company. In their exalted notion of marriage as a sacrament, they have lost sight of its primary nature as a civil contract based upon the mutual consent of man and woman. Their fear of the husband's displeasure and their horror of a separation from him have made them waive all the rights which Islam has conferred on them. The ante-nuptial settlement in favour of the wife (*mahr*), on which the Musalman law insists, is not generally carried out, the wife expressly freeing the husband from the obligation as a mark of her affection and love. Very often she relinquishes all her rights as *sui juris* even over her property in her own individual right, and like her Hindu sister places herself and her all entirely at the disposal of the husband. She is reconciled to all his cruelty even to the extent of tolerating the introduction of a hateful rival in her own house rather than suffer the dreaded ignominy of a divorce. Indeed the only class of Musalman women who have recourse to divorce and re-marriage are the Mappilla women, in whom, whether due to Arab traditions or to the force of polyandry prevailing around, the spirit of independence is notably predominant. In the eyes of the majority of Musalman women, wifely devotion extends even after the husband's death, and as a rule the widow looks upon re-marriage as an outrage to the memory of her beloved 'lord and master.' Thus it is that the number of widow marriages is decreasing from year to year in spite

of the fact that the Koran recommends them.* This veneration of the husband on the part of the wife, of which he not unusually takes advantage to lord over her, is not generally met with in any other part of the Islamic world and must be put down to the credit of Hindu influence.

## Social Customs and Ceremonies.

(1) *Birth.*—Among the birth rites and kindred family customs current in Musalman society, many practices are found which are not enjoined or even sanctioned by the Prophet of Islam and which are really due to the influence of Hindu environment. The appeals made to saints for securing off-spring, the use of charms, amulets, pieces of sugar rendered holy by the pronouncement of sacred names and texts or of infusions washing down the magic numbers and verses written upon white china, the practice of women keeping a piece of iron by their side and wearing a spirit-laden cord round their waist with a view to scare away demons, or the restriction of movement imposed on them during eclipses lest the unborn child be afflicted with deformity, the special vows made to ensure easy delivery and the safety of the child and their scrupulous observance are either so many survivals of Hindu customs or their adaptations by Musalman immigrants into the South. The period of pollution following a woman's confinement lasts for forty days and during this period special care is taken as in no other Musalman country to prevent the approach of evil spirits. It is noteworthy that the native converts during the whole period of confinement will give nothing away from the house, not even fire, salt and water, nay, they will not allow the house-sweepings to be thrown outside. Horoscopes of new-born babes are drawn up and preserved just as among the Hindus. In naming children after the saints who are supposed to have granted them and in calling them by Hindu names such as Chinnathambi, Periathambi, Nallathambi, Pydamma, Nagamma, and so on, or by Musalman names with Hindu terminations such as Kambanna (Kamal Saheb) Allapichai, Fakirappa and Husaingadu, we have obvious traces of Hindu influence. When a Musalmani loses two or three of her children successively, the new-born is, just as among the

* Census Report, 1901, Vol. XV, p. 59.

Hindus, nominally sold to a father of many living sons or exposed soon after birth on a dung-hill, and is named Kuppai Rowther or Gudu Mian and has his nose pierced. As examples of the many ceremonies of childhood which have lost their Islamic simplicity and been elaborated in the Hindu fashion mention may be made of the rite of salt-tasting *Chatai* done when the baby is able to take any food stronger than milk, and of initiation, *Makhtab Khani* performed when the child is four years, four months and four days old. This latter ceremony resembles in many respects the *Upanayanam* of the twice-born and is celebrated with a pomp and extravagance contrary to the spirit of Islam.*

*(2) Marriage.*—Ceremonies connected with marriage may in the case of girls be said to begin from the time that they attain puberty and it is significant that this very occasion is celebrated with festivities amongst the lower orders of Musalmans as it is amongst their Hindu neighbours, although such a procedure was not countenanced by the Arabian Prophet and is not current to-day in purely Musalman countries or even amongst the purely immigrant Musalmans like the Dakhnis. No proposal of marriage takes place in rural parts unless the horoscopes of the intended bride and bridegroom have been compared and their suitability ascertained with reference to their respective stars. The Muslim betrothal (*mangni*) has been conceived and elaborated after that of the people around. In place of the pre-nuptial settlement which the intending husband has to make on the bride according to Islamic requirements, the custom of purchasing the bridegroom as it were has been introduced in Southern India. Amongst the mixed races, the Mappillas, Marakkayars and Jonagans for example, it is the bride's family that seek a husband for her † and make him the offer of marriage and he in his turn if willing to accept her hand invariably requires a considerable present in addition to the bride's dowry which in North and South Malabar takes the form of landed property as among Nambudiris, perhaps designed at first to lure the original Arabs to permanent settlement in the country. With the advance of modern education among Musalmans, the custom of the bridegroom demanding a

* "Verily those who spend their resources extravagantly are the brethren of Satan." Koran. Para XV Sura-e-Bani Israel.

† Another feature is that after marriage, the husband lives in the house of the wife just as among the Hindus of Malabar and the Tamil Districts.

money present from the bride's party is apparently on the increase and, as among the Hindus, the value of this present varies according to his social status and intellectual attainments. The custom of early marriage is also retained among the converts and is slowly creeping in even among other classes. With the increasing dearth of suitable bridegrooms, public opinion is inclining towards performing the marriage of girls just before or soon after they attain puberty, so that marriage of maids of twenty and over which were so common in the last generation and which are of general occurrence in other Musalman countries, have come to be viewed with disfavour. The date of marriage is fixed in consultation with the *Panjangam* Brahmin or his Muslim prototype, although all days are equally sacred according to Islamic teachings. Though the simple form of the *nikah* devised by Muhammad is purely a civil contract needing no priest and requiring no ceremonial for its validity, it is unlike elsewhere not considered quite complete without the *shadi* lasting as among the Hindus for a number of days and attended with grand festivity. It is strange that the *Khandanis* of Madras, Dakhnis as they are, regard this *shadi* as practically more essential than even the *nikah* and attach an odium to the offspring of a connection which has not been sealed with the elaborate ceremonialism of a *shadi*. Indeed, the wife even after the *nikah* is not allowed to see the husband until the *shadi* has taken place. Among the minor rites connected with marriage in which traces of Hindu influence are distinctly visible, mention may be made of the formal planting of what is called a marriage post (முகூர்த்தக்கால்) the ceremonious erection of a special pandal, inviting people by offering them *pansupari* at their houses, the bride and bridegroom regarded as taboo and sitting *manja* dressed generally in saffron as a protection against evil spirits, the parading procession of the different days attended with music and dancing girls; the tying of a *tali** with a scrupulous observance of great ceremony; the distribution of sandal paste which is besmeared all over the body, areca nuts and cocoanuts to the assembled guests; the use of coloured rice and coloured pots in certain ceremonies; the use of a *sehra* or flower chaplet

* The *tali* differs with different sections. The Mappillas use a gold chain or a string of beads, the Dudekulas a string of five beads, the Dakhnis two rows of black beads, the Marakkayars a fourfold thread of black beads with a gold piece in the middle.

by the bridegroom as a talisman; the whirling three times of a basin containing water, turmeric, cusa grass and other seeds round the happy couple now and again to avert the evil eye; the *Kulavaidal* and *Papparakkolam* of the Marakkayars; the spraying of the bride's and bridegroom's people with saffron water; the Ravuthan custom of braiding the bride and bridegroom together with one piece of cloth tied by them at both ends; the bride being sent out soon after marriage in procession to bring water from the village well; and many other ceremonies which it is needless to describe in detail. A reference in this connection may be made to a custom prevalent among the Mappillas and the Marakakayars which is perhaps a relic of the old Arab ways on the coast. Dressed like an Arab the bridegroom after the *tali* has been tied takes up the bride, who, being generally tutored, weeps on the occasion and runs away with her to the adjoining bridal chamber. This practice is continued for three successive days among the Marakkayars and has been copied to a certain extent by the Dakhnis.

While on the subject of marriage, it may not be improper to refer to the subject of polygamy. Though the Koran permits polygamy in certain specified instances, still it is not so largely practised among the mixed races and the Dakhnis as among the Ravuttans and others of the convert classes.* This tends to show that polygamy generally prevails only among those sections of the people who have been given to the practice of concubinage. The truth is that, whatever may be said in theory, polygamy among the Musalmans of Southern India has practically degenerated into a regulated system of legalised concubinage. Generally the first wife is the real mistress of the household, all her rivals doing service under her like the *laundis* or *bandis* of olden times. Hence it is that respectable people do not give their daughters to men who are already married. Only helpless and destitute women accept the hand of one who has got a first wife. The fact that it is only the richer people among

* "Musalmans show a higher proportion of wives to husbands than any other religious community, but the figure in their case is brought up by the high percentage in the South Division which is probably enhanced by the fact that the majority of Musalmans there are Labbais who are more polygamous than the other tribes and marry Hindu women freely." Census Report 1901, Vol. XIV, p. 61.

the convert classes who take more than one wife and that their second and subsequent wives do not belong to the respectable sections tends to show that polygamy among the Musalmans of the south is but an euphemistic name for the practice of concubinage so fashionable among the wealthy classes of the Hindus.

(3) *Death.*—A great many of the rites which Musalmans observe on occasions of death have also been adopted from the Hindus. The idea of death pollution which is prevalent so commonly amongst the Musalmans of this Presidency is altogether foreign to Islam. No doubt the Prophet recommended that when a case of death occurred in any house, the neighbours should supply the bereaved family with the necessaries required for that unhappy day, but at the same time he added, (as if with a prophetic vision of the idea to which his words might lead) that such a course was to be adopted merely because the bereaved people were not on such mournful occasions to care to cook food and there was the danger of their suffering from starvation.* As it is, however, pollution has generally come to be recognised for at least two days and no food is cooked in the house of mourning, the family being supplied by its relations. The clothes of the dead are not used again in the family, but are distributed to beggars and such others as might care to have them. The only mourning prescribed in Islam is for the widow, who must remain in seclusion for four months and ten days, during which time she is forbidden to marry. But in practice the period of mourning lasts for six months and is observed by the whole family. During this period no festivities are held in the house or even attended if held elsewhere, by the blood relations of the deceased. New clothes are also not worn. The Koran or the *Hadis* does not enjoin any particular form of mourning even on the widow, but as a matter of fact she, as among the Hindus, breaks her bangles and *tali* and never wears a bracelet or nose-ring until she marries again.

The ceremonies observed after a funeral are likewise no part of the orthodox faith of Muhammad. On the third day, for instance, *Ziarat* is held at the grave, at which all relations and

* Abu Daud and Tirmizi record that the Prophet issued this injunction when he heard of Jaafar's death. Talkhis-us-Sabah, Vol. VI, Ch 7, p. 282.

acquaintances of the deceased attend. Passages of the Koran are read and a prayer is made that the merit of recitation may reach the soul of the deceased. A cup containing flowers mixed with sandal paste is passed round, from which each person takes some flowers and throws them upon the grave. Death feasts are held on the 9th, 19th, 39th and 179th day after the funeral as well as on every anniversary day, and in the offerings made on such occasions in rural tracts among the lower class Musalmans, of all the articles of food, drink and sometimes even dress which the deceased person was accustomed to use, one sees unmistakeably traces of the animistic idea that the soul suffers for the necessities it felt during its sojourn in this mundane world.

(4) *Inheritance.*—As regards succession and inheritance, the mixed races and converts follow Hindu law and usage, though these are opposed to the express injunctions of the Koran. Among the Dudekulas * and Ravuttans † female children are debarred from the right of inheritance to which they are entitled under Islamic religion. The Mappillas, especially those north of the Kotta river, eight miles to the north of Calicut, have adopted the peculiar and distinct Nayar rule of *Marumakkatayam* whereby a man recognises his sister's children as his legal heirs and successors, and not his own. The practice is ascribed ‡ to the orders of the Rajah of Chirakkal and seems to have been further encouraged by the example of the Bibi of Cannanore, the head of North Malabar Mappillas. The sacred offices of the Thangal and the Makhdum are also inherited in the female line, the nephew, and not the son being the successor.§ The minor offices of Imam to various mosques are filled up similarly by the Thangal. Even among those who follow the ordinary Musalman law in South Malabar, the Hindu joint family system is kept up and father and sons have community of property to be managed by the father and after his death by the eldest son.‖

(5) *Feasts and Festivals.*—Many of the Musalman feasts and

* Bellary Manual, p. 57.

† Tanjore Gazetteer, p. 60.
Madura Gazetteer, Vol. I, p. 29.

‡ *Vide* Pharoah's Gazetteer, p. 514.

§ Buchanan's Travels, Vol. II, p. 103.

‖ Madras Manual of Administration, Vol. III, p. 445.

festivals as they are performed in Southern India bear a great resemblance to the feasts and festivals of the Hindus and have no doubt been copied from them. Mention has already been made of the feasts which Musalmans hold in connection with birth, marriage, and death rites. We have also seen that the anniversaries of saints are celebrated as against the express injunctions of Islam just in the same manner as the Hindu festivals are celebrated. Reference has already been made to the practice of the Dudekulas in worshipping tools on the Bakrid. Among this same section, many observe the Hindu fast of Saturdays. Ravuttans are still in the habit of eating plantain leaves and *pathrullis* as Hindus, and of touching the feet of elders as a mark of respect. During the Ramzan festival, people go to the *id-gah* in procession with the native band playing and the drum beating. The Shaban festival is celebrated just after the fashion of the Deepavali of the Hindus. But the most notable Musalman festival which bears great resemblance to the Hindu processions of gods' cars and *palkies* is certainly the Mohurrum. This festival lasts for ten days and the proceedings of the last two days may be taken to illustrate its essentially Hindu character. On the ninth night most of the *punjahs* (representations of the martyrs' hand) and *tazias* (representations of the tombs of Hasan and Husain) parade particular streets with music and lights. On the tenth day, the *tabuts* are taken to be cooled in a tank. On both these occasions, many people bring out and pour water under the *tabuts* and not before them, and thousands of men and women throw *abeer* powder upon the *panjas*. Sometimes, these *tabuts* used to have before them a censer, the ashes from which are distributed by attendant *fakirs*, mostly to Hindu women. Whenever one *tabut* comes to the place of another or of a *panja*, both circumambulate the fire pits *(alava)* and the attendants dance round them also both before and after. This ceremony of walking through fire is not considered a general religious observance, but is restricted to those who have to fulfil vows made voluntarily. In all these one cannot help observing the strongest resemblance to the Hindu processions, to the mutual visits of Hindu idols borne in chariots, to the distribution of ashes from *gosayin's* fires, and to the wild fire-dances of the *holi*. It is remarkable that Hindus, specially of the lower castes are most

enthusiastic in celebrating the Mohurrum and keep it up by themselves in places where Musalmans have ceased to celebrate it.

## ARCHITECTURE.

Even in building their houses, Musalmans have been influenced by their Hindu neighbours. The Musalman houses encircled by large walls on all sides and with apartments distinctly set apart for males (*mardana*) and females (*zenana*) are disappearing in Musalman quarters of large cities and in their place we find houses with two pials in front immediately followed by a passage with a large pial on one side, the passage opening into a square or court, on the four sides of which run narrow verandahs leading into rooms in the corners. Another passage opens in the middle of the verandah facing the front passage and leads into a back yard. There is no *zenana* or *mardana*. Whatever the convenience of such houses to others they are ill-adapted to Musalmans observing the *purdah* system. The most noteworthy influence however which Hinduism has made on Musalman architecture in Southern India is in the case of the Mapilla mosque, the following description of which is given by Mr. F. Fawcett.*—"The mosques of the Moplahs are quite unlike those of other Mohamedans. Here one sees no minarets.

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The Moplah mosque is much in the style of a Hindu temple, even to the adoption of the turret-like edifice which among the Hindus is here peculiar to the temples of Shiva. They often consist of several storeys, having two or more roofs, perhaps in imitation of the Kaaba at Mecca, one or more of the upper storeys being usually built of wood, the side sloping inwards at the bottom. The roof is always pent and tiled; there is a gable end at one extremity, the timber on this end being often elaborately carved." This resemblance of the Mappilla mosques to Hindu temples is due to the fact that many of them were once Hindu temples. Apart from this, it is interesting to note that most of the notable mosques which Musalmans have built in South India are adaptations, tinged with Hindu influences of the styles prevalent in Northern India. One remarkable instance of this is the mosque at Seringapatam in which as Fergusson points out "all propriety

* Asiatic Quarterly Review, Vol. IV. p. 301.

of design is gone either as regards its purpose as a mosque or as an architectural composition combining agreeable form with appropriate details. It is easy to see that the form is suggested by one of the great 'gopuras' or gateways of the Hindus leading to an insignificant sanctuary."* Even in the Juma Masjid of Adoni, which Meadows Taylor describes as a fine specimen of the florid architecture more elegant perhaps than any building of its kind in Bijapur itself, he notes several traces of Hindu influence in its details, such as the balconies and panels of minarets, the latter of which contain figures "of very Hindu form and foliage of a design which though exquisite is not Saracenic."†

## LANGUAGE.

In the case of the native converts, the change in religion has not been followed by a change in language. They still adhere to the language of the parts in which they live. Thus the Dudekulas living in the Ceded Districts speak Canarese and Telugu, but of a corrupt form as most of them are illiterate. They use their vernacular even where no other Musalman would use it. Instead of the Arabic formula of greeting used by all other Musalmans, the Dudekulas when they meet each other use the Telugu form of salutation, *Niku-Mokkattumu.* The Ravuttans of the South speak Tamil and have even furnished some fair Tamil poets.‡ The Mappillas, Marakkayars and Jonagans, in whose veins there is a strain of Arab blood, have been greatly influenced by Arabic. Thus the language of the Jonagans and Marakkayars, though Tamil, contains a large admixture of Arabic words and the character is Arabic. The Mappillas use a written character peculiar to themselves and very different from the present Arabic. The language itself is a curious polyglot of Malayalam (the local vernacular), Arabic, Tamil, Telugu, Hindustani and many other tongues, being a combination and corruption of all. Few of them except their priests know the language of their original country, Arabic, and they have never acquired the language of the country in which they live so as to speak it in decent purity. Even the language of the northern

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* Quoted in Bellary Manual, p. 200.

† Architècture of Bijapur, p. 93.

‡ Umar Pulavar, Kunangudi Masthan Saheb, Ibrahim Pulavar, etc.

immigrants, which was originally Urdu, has gradually undergone a change. It is due to the fact that during the 16th and 17th centuries the Musalman kingdoms of the Deccan were isolated from and often in hostility to the Moghul Empire of Delhi.* The Urdu of the Southern Musalmans thus itself underwent modifications and corruptions and became what is known as the Dakhni dialect of Urdu. Its vocabulary has received many additions from the South Indian vernaculars, and even in grammatical structure it has come to differ in two main points from the Urdu of the north, *viz.*, in its rejection of the part of speech styled the "*casus agentis*" and of the relative and correlative pronouns "jo" and "so," the difference being the result of the contact of Urdu with the Dravidian languages Telugu and Tamil. Tamil and the other vernaculars of Southern India do not possess a distinct relative pronoun. It is inherent in the relative participle of which there are three forms indicating relatively past, present, and future. The Musalmans of Southern India have adopted this construction by suppression of the relative pronoun 'jo' and by a modified use of the correlative 'so'. They affix it either to a verbal participle or to a verbal tense or to a whole sentence which then respectively become relative attributes of the substantive immediately following 'so,' and the case of this substantive is determined by the syntactical position it holds in the secondary or dependent clause. Thus, with its adherents loosely scattered all over the Presidency, without any possibility of an organic life growing amongst them, and with official recognition unaccorded, Urdu has had to yield to the influence of superior numbers around, in spite of the natural conservatism of Dakhnis and their anxiety to preserve their language in its pristine purity. And the exigencies of life amidst Hindu environment have compelled Musalmans to keep their accounts and carry on their correspondence in the vernacular of the district.

## A New-Born Tendency towards Separatism.

Thus it will be seen that the Musalmans of Southern India have either retained or adopted many of the manners, customs

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* *A'ab-e-Hayath* by Shamsul-Ulama Moulana Muhammad Husain Sahib *Azad*, Lahore.

and even religious beliefs and practices of the Hindu people from whom they have sprung or amidst whom their lot has been cast. The animistic belief in evil spirits and the methods adopted to propitiate their wrath; the blind veneration paid to saints and others considered holy and the offerings made at their tombs as well as the festivals and processions organised in their honour; the unreasoning faith in astrology, divination, magic and kindred superstitions supposed to foretell the future; the caste-like divisions into which the general society is divided with its higher and lower grades and the degraded position which is in practice assigned to women in the social scale; the elaborate rituals and extravagant ceremonies connected with birth, marriage and death; the ways in which a person's property is disposed of either during his life time or after his decease—in all these, one finds not merely the violation of important Islamic doctrines, but also strong points of resemblance between popular Islam and popular Hinduism. This community of life and thought with the Hindus is specially observable amongst the descendants of converts like the Dudekulas and Ravuttans who in rural tracts especially can hardly be distinguished from the Hindus around. Mappillas and Marakkayars who are of mixed descent, though generally more orthodox than other Musalmans, have naturally inherited beliefs and practices of the Indian races of the coasts along with manners and customs which are essentially of Arab origin. The Dakhnis and the Navayets are the only people upon whom the influence of the Dravidians has not been so powerfully exerted; nevertheless, it must be admitted that these classes of Musalmans as well have, in their passage through the North, adopted many of those elements, whether doctrinal or of usage, which are common to all the races professing the Hindu faith. As regards language, the converts and the mixed races who form the bulk of Musalmans of Southern India, share with the Hindus around them the vernacular languages of their common motherland, whilst the rest consisting of the Dakhnis and the Navayets speak Dakhni, a modified form of Urdu. It is noteworthy, however, that a reaction has set in and that Musalmans all over the Presidency, particularly the residents of large towns, are making vigorous attempts to shake off most of the factors in social and religious life which they have in common with the great bulk of their

Hindu brethren but which go against the spirit of their religion. The first motive power towards this was supplied by the Wahabi movement, which has here been of the character only of a Puritanic revolt against popular Islam, an earnest striving after a more intense Islamic life. This movement is supposed to be on the wane.* But as a matter of fact, it has been extending day by day and has now become quite general, though under other names due perhaps to the unenviable political significance attached to its original designation. The educational awakening which has recently been witnessed in the community with the springing up of Arabic Colleges like those at Ponnani, Kayalpatnam, Vellore and Bellary, and schools of modern type like those at Ambur and Vaniyambadi imparting religious instruction side by side with secular, and the formation of *Anjumans* and *Jamaats* to push forward the cause of Musalman education and social reform, form but a single phase of the wide movement to revive Islamic ideals of life and conduct. The translation of the holy Koran into Urdu,† the publication of minor Urdu commentaries‡ and their widespread study, not to speak of writings in the local vernaculars, have served to open the eyes of the people to the real character of the religion of the Prophet. With the spread of education and culture, it is felt that the influence which Hindu religion and society have exerted on Musalmans has not on the whole been quite wholesome and that, as the Hindus themselves are endeavouring to give up most of their irrational beliefs and baneful practices, there ought to be no excuse for keeping up in the Musalman body politic the foreign excrescences which have considerably retarded its healthy development. This feeling pervades large masses of the community and is being made general by the appeals of scores of itinerant *Moulvies* and *Aalims*. It is due to this feeling that the Sahebmars of Ambur and Vaniyambadi, who are Ravuttans by origin, have so far transformed themselves in dress, manners, and customs that it is really hard to distinguish them from the Dakhnis. The other classes of convert Musalmans are also slowly

* North Arcot Manual, p. 191.

† By Moulvi Shah Abdul Khader Saheb, Moulvi Shah Nasiruddin Saheb, Dr. Nazir Ahmed, Mirza Hairat, Moulvi Wahiduzzaman and many others.

‡ By Sir Syed Ahmed Khan of Aligarh, Moulvi Abdul Huq of Delhi and Nawab Siddiq Husain Khan of Bhopal.

moving in the same direction. The aversion of the Ravuttans to be photographed in the dress of their forefathers is a further indication of this spirit of change. Inter-marriages between the Dakhnis and the Marakkayars are not rare at Porto Novo and Pondicherry, whilst the Sahebmars of Salem and North Arcot have advanced so far that they do not observe any restriction in this matter. Even a change in language is being attempted, and Urdu, as containing a considerably large mass of Islamic literature, is taking the place of local vernaculars and fast becoming the common tongue of South Indian Musalmans. Important sections of Ravuttans and Marakkayars in Madras, and the large towns in the Central Districts have given up Tamil in favour of the Dakhni dialect of Urdu. Indeed it will not be wrong to describe Musalmans at present as fast becoming welded into a homogeneous people in their earnest endeavours to approximate towards the Islamic ideal of brotherhood and practice their religion in its pristine purity. Whether under these circumstances a fusion of Hindus and Musalmans, so much advocated by certain Indian politicians, is possible, is certainly problematic. The tendency of Musalmans appears to be towards separatism, and the attitude which they have of late adopted in politics is illustrative of a phenomenon which no careful observer of their progress can fail to notice.

(*Concluded.*)

## *NOTES OF THE MONTH.*

THE consecration of the first Indian Bishop in the Anglican Communion is an event of the first importance in the development of the Indian Church. It is a recognition not only of the growing size of the Church but of the place that the Indian Christian community will occupy henceforth in the evolution of the Christian Church in India. We claim a special interest in the first Indian Bishop, for Mr. Azariah who has been worthily chosen for this high office was a student in the Madras Christian College. We have followed his career with the deepest interest, and we offer to him our sincere congratulations on the trust that has been reposed in him.

We take the liberty of quoting at length from the sermon preached on the occasion of the consecration in Calcutta by the Rev. Canon Sell,

than whom none can speak with more authority and more knowledge of the development of the Church of England in South India.

This day, the day of the consecration of the first Indian Bishop of the Anglican Communion, is one which marks a great step forward in the history of the Indian Church. We have long waited for this consummation of our hopes and desires, but until now an Indian Bishop has been only a vision of the future. To those on whom the chief duties of the day falls, and to all of us who by our presence and our prayers take some part in them, the privilege is very great.

In South India the past twenty years have seen a great advance in the development of the corporate life of the Indian Church. Many of its members have shown a laudable desire for self-support, its leaders have acquired considerable administrative ability, and its earnest communicants are imbued with a true missionary spirit. Since the time when more responsibility was placed on and more authority given to it in all matters which fall within the sphere of its operations, the progress of the Church in many important respects has been rapid and sound. This change was not brought about without opposition from good men, who under the older system had worked long and well, and indeed laid a good foundation on which we have built with confidence. They were timid and would have kept things as they were; but wiser counsels and a more daring faith prevailed, and we now see the good result.

The Church is a growing body, instinct with life, and from time to time fresh developments take place. In the opinion of many who hold responsible positions, the time has now arrived when another step forward should be taken, and our Indian brethren should be shown that we wish them to carry larger responsibilities and to exercise a wider influence. It was known that there were difficulties to be overcome, that a progressive change would call forth opposition now as a previous change had done in years gone by; but it is believed that the policy is thoroughly sound and right, and that in no other possible way can we meet the emergencies of so great and growing a work as the evangelization of India involves. We feel that unless our Indian brethren can be trained for and trusted with a very responsible share in the Church's work, we have failed through lack of faith in God and of belief in man through want of wisdom and insight to lay a good foundation on which to build. So with perfect trust in the all-wise direction of God, with confidence in the devotion of our Indian leaders, with a heartfelt desire for their companionship and aid, we this day take one further step forward and welcome to the high office of a ruler in the Church of God one who we believe will render loyal and efficient service, and, in the missions of our Church, be the forerunner of a long line of Indian bishops in the yet years to come.

The diocese of Dornakal, which will be placed under the charge of the new bishop, has special advantages of its own. It is small, it is compact, and the work in it is modern. It is situated in the eastern portion of the Hyderabad State and comprises three missions—one a small diocesan mission with its headquarters at the Singareni coal-fields; one founded by the Indian Missionary Society of Tinnevelly, and the Church Missionary Society's district of Khammamett. Two of these missions have a peculiar interest attached to them. One is the outcome of a missionary spirit amongst the Tinnevelly Christians. The management of the Missionary Society of Tinnevelly is wholly Indian and its efforts meet with a hearty response. Since its establishment there has

been a very great advance in the C. M. S. pastorates, of which alone I can speak with authority, in the direction of self-support. In addition to some Rs. 12,000 a year raised for what is to the Tinnevelly Church a foreign mission, the contributions for the normal work of the Church have nearly doubled in the C. M. S. area. The reflex benefit of the creation of a missionary spirit has been great. Within the last few years the S. P. G. congregations have joined in this missionary work, and so the whole Church in Tinnevelly is rising to its high privilege of being an earnest missionary Church. The first Indian missionary to Dornakal was sent in 1904 and has been followed by seven others. There are already thirty-seven villages in which there are Christians. The people are reported to be growing in knowledge and in Christian character. More than a hundred who were wholly illiterate have learned to read the Bible. The improved moral life of the people has attracted the attention of the higher classes of Hindus and respect for the teachers is growing steadily. The foundation of a prosperous and purely Indian mission has been well laid.

The C. M. S. Khammamett district lies within the territory of the Nizam of Hyderabad, and will henceforth form part of the diocese of Dornakal. It is the youngest of the C. M. S. Telugu missions. From the first the duty of self-help has been placed before the people and already, though poor, they raise annually a very substantial sum for the work of the mission. A Church Council has been formed and so the art of administration is being taught, and the idea of a corporate life is being presented to the people. In the last few years there has been a considerable increase in the number of persons who have placed themselves under Christian instruction.

The conditions existing in the diocese of Dornakal are thus unique, and I know of no other part in South India where there is the same opportunity for new methods of work, for a simple procedure and for an administration which may form, if successful, as I firmly believe it will be, a model for future Indian bishoprics. The diocese of Dornakal has the freshness and vigour of youth; it will represent the administrative wisdom of Indian Christians as well as their missionary zeal.

It is to the Indian Church that we must look for a solution of our present-day problems. We must rely more and more on our Indian brethren. To put it on the lowest grounds, the difficulty of financing any considerable extension of the missionary operations of the Church on the older system is very great and makes continued advance almost impossible. But far more important is the fact that continued foreign support and control weaken the energies of the Church in India and prevent it from becoming a truly Indian institution. We have precedents for our guidance both in ancient and modern times. 'Nothing,' says Mr. Andrews of Delhi, 'is more striking in the Acts of the Apostles than the way in which St. Paul entrusted almost immediately to indigenous leadership, with the minimum of foreign supervision, the Churches which he founded.' And in the modern Church of Uganda in East Africa we have a bold and successful application of St. Paul's methods among the new converts of an African tribe.

These considerations not only justify the proceedings of to-day, but they also call forth our warmest sympathy with the young Bishop before whom so responsible and honourable a career is now opening out. We have seen how remarkably, in the providence of God, a suitable sphere of operations has been provided. Surely then we may believe that He who has prepared this field of labour has not left us without guidance in the choice of the man to work therein.

IN a recent article in the *Epiphany* the Rev. C. F. Andrews states that a conviction has been gathering force among educated Indians in recent years that the main cause of the slowness with which reforms have been carried out is the social system of their country. During the earlier period of the national movement attempts were made to buttress up all the ancient social habits under the plea that India would without them become denationalized. But this phase of the movement has passed away. There is now a widespread belief that the social conditions of India are a hindrance to progress, and the danger to-day lies not in an unwise conservatism but in a sudden revolt against established customs and the acceptance of hasty and ill-considered reconstructive programmes. It will be interesting to learn how far Mr. Andrews' views are borne out by facts. That there is a change of attitude is, we think, undoubted. Men do with impunity to-day what no leader of Hindu society would have dared to do a few years ago. But so far as South India is concerned we see as yet no reason to sound the warning note. Nevertheless his warning is wise. The day is not far off when the leaders of the Hindu community will have to face social programmes of a far-reaching character, and Mr. Andrews' appeal to study at first hand the principles underlying human society as enunciated by Jesus is therefore both wise and timely.

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DURING the past fifty years the question of a common alphabet for India has often been discussed by scholars. In 1859 Professor Monier Williams of Oxford published a volume on the application of the Roman alphabet to the languages of India, and in the same year Dr. Pope, the well-known Tamil scholar, wrote a tract on the subject called *One Alphabet for All India.* But the honour of being the first to suggest a uniform alphabet for Indian languages belongs to Professor Max Müller, who in 1854 issued his *Proposals for a Missionary Alphabet,* in which he advocated the use of Romanic Script. But all these proposals were premature. At that date the science of Phonetics was in its infancy. Bell and Ellis had only begun their researches. A thorough knowledge of phonetic principles was necessary before any really scientific proposals could be made. Phoneticians had not yet agreed upon an international phonetic script. The labours of Sievers and Sweet, which have revolutionised language study; were still to begin.

But now things are quite different. A half-century of phonetic research has put scholars in possession of the principles of Phonetics. An international phonetic script has been invented, which has been accepted with a few minor modifications by students of language all over

the world. At all well-equipped universities Phonetics is an important branch of study, and the student can obtain the training necessary to fit him for the scientific investigation of the sounds of his native dialect. India has not lagged behind: it is only a few weeks since we had the pleasure of calling attention to the significance of Mr. Daniel Jones' visit to South India, which has done much to create an interest in research into the sounds of South Indian dialects. Already several students have turned their attention to this branch of research, than which none can be more fruitful or more worthy of encouragement.

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IT is therefore at a psychological moment that the reprint of an able paper by Mr. R. Grant Brown, I. C. S.—read before the Royal Asiatic Society—appears in the January number of the *Asiatic Quarterly Review.* To this article and to the report of the debate which follows we wish to direct the attention of all interested in the subject. Readers of this magazine do not need to be reminded of the work done by the Rev. Mr. Knowles in this direction. Mr. Knowles read a paper on the *Battle of the Characters, or an Imperial Script for India* before the Royal Asiatic Society in March 1911. In that paper he drew attention to the fact that India has more alphabets than all the rest of the world put together, and that these alphabets contain numerous and complicated types, which Mr. Knowles considered to be the chief cause of the illiteracy of the people. He estimated that from 500 to 1,000 types were needed to print each vernacular, and from ten to twenty thousand for all. The reason for this is that the scripts are not true alphabets but syllabaries, and represent an infinite number of sound combinations instead of the sixty or seventy sounds possessed by all the languages of India. Mr. Knowles pointed out the overwhelming objections to the general adoption of the Arabic and Devanagiri characters and recommended a script of his own based on Romanic. Mr. Srinivasa Iyengar in a paper in the *Educational Review of Madras* for November 1911 also pleads for the adoption of a Romanic Script; and Mr. R. Grant Brown in another article in the July number of the *Journal of the Royal Asiatic Society* attempts to show the superiority of the system of the International Phonetic Association over all other systems " both because of its intrinsic merits and because it has behind it the authority of the only existing body of experts on the subject."

Mr. Grant Brown advocates the teaching of a Romanic Script in schools, in addition to the vernacular. Already in the Federated Malay States all Government vernacular publications are issued in a Romanic Script as well as in the Arabic character, and in practice few people read the latter.

We are firmly convinced that Mr. Grant Brown is right in his advocacy of the adoption of the alphabet of the International Phonetic Association as being both the most practical and the most scientific script. The International Phonetic Script has everything in its favour. In the first place it has the support of all competent phoneticians; it is the result of long and careful experiments; it is simple to write and to read and is capable, or can easily be made capable, of expressing all varieties of sound in an effective manner; and lastly it has already been generally adopted in printing books in phonetic type. If the Indian languages are going to be transliterated, it is better that they should be transliterated in an alphabet the characters of which have the same value all over the world. This is a decided objection to attempts at a private alphabet. We are disposed to think with Mr. Knowles that some specialists in Indian languages, who have the requisite training, if such exist, might well be added to the Council of the International Phonetic Association, and that a Commission should be appointed to inquire into the whole question.

The advantages of a common script for India are so obvious that we need not go into them.

It is interesting to note that two years ago the British and Foreign Bible Society and the South Indian Missionary Association appointed a joint commission consisting of the late Rev. T. Walker, the Revs. J. E. Tracy, D.D., H. Gulliford, F. Schad, and A. C. Clayton to draw up a scheme for the transliteration of Tamil into Roman or Romanic letters. A tentative edition of St. Mark's Gospel has already been published in Roman type. This is a step in the right direction, but we should have thought it would have been wise to include in the commission a few experts on Phonetics and to have adopted the alphabet of the International Phonetic Association.

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THE meeting of the first Madras Provincial Co-operative Conference is an event of no ordinary importance. The whole movement is fraught with issues which may be of tremendous gain for India if wisely controlled. Already the movement has done much for Germany, and under the leadership of men like Sir Horace Plunkett and Mr. T. W. Russell large areas in the congested districts of Ireland have received an immense stimulus through co-operative farming. The movement is yet in its infancy in India, but the progress made during the past seven years is the best evidence that it has found a fit soil in this country. As was pointed out by His Excellency the Governor, the foundations of the movement in this Presidency were laid by Sir Frederick Nicholson, to whom South India is indebted also for the developmenat of her fisheries. So far in India the co-operative movement has taken the

form of co-operative credit banks, but there is room for indefinite expansion, more particularly in connection with agriculture. The growth in the number of societies is striking In 1905-06 there were 25 societies with 2,733 members, in 1911-12 there are 969 societies with 66,156 members. The danger lies not in the reluctance of the people to embark on such enterprises, as in the over-rapid development, the extraordinary development, however valuable in itself, has so far been limited to that of co-operative credit, that is, to increased facilities for borrowing money Now, as Sir John Atkinson observed, a still more important development of the co-operative movement is in increased means for saving money. Examples are readily found where the movement has had most valuable results in promoting thrift, and in discouraging drinking habits. Major Badcock in particular emphasized the latter in his enthusiastic address, and referred in detail to his own experience. A movement, therefore, which is attended with such indirect gains is worthy of the fullest support of the community.

## LITERARY NOTICES AND NOTES.

*Bahāism.* By the Rev. Canon Sell, D.D. Christian Literature Society, Madras. Price 6 annas.

THIS small book of 50 pages is written with a view to correcting some misstatements that have got afloat in consequence of the visit of the Persian, 'Abbās Efendi, to London and Paris, where public attention has been drawn to the religious system known as Bahāism, which he represents. He claims indeed to be the prophet of a new era, and is reported to have won many adherents in Europe and America.

Canon Sell's original article on "The Bāb and the Bābīs" appeared in the *Christian College Magazine* some twenty years ago and was then reprinted in 1895. "Bāhaism" is a continuation written up to date, and re-tracing the whole movement; for Bahāism is only the religion of the "Bāb" in its later form under new leaders. The Canon shews how it is an off-shoot of the Shīa' (Persian) Branch of Islám; how its principle is that new revelations from God are needed as time goes on (in this respect combating the Qurán's claim to finality); how it is by no means so tolerant as its Western admirers try to make out; how it tends, like Pantheism, to make God impersonal, but suggests an incarnation in the person of its own leaders; how its claim of teaching

universal "brotherhood" is strangely inconsistent with the dissensions it has produced in its own circle: and, lastly, how its ground for existence viz., because all other creeds are "dying," is not justified in the modern active Muslim propaganda nor in the still more vigorous vitality of Christianity.

It does not seem to have taken on in India, probably because Theosophy has occupied the field it would otherwise have held. In its mystic tendencies and in some other respects it works on the same lines as Theosophy. There will always be some restless souls who try to appease their hunger in the mazes of mysticism, and who pin their faith to any claimant of sufficient audacity. Meanwhile, for the real battle of life, the Christian humbly and thankfully finds what is far more solid and sufficient in Him who has given us an anchor of hope, "that can neither break nor drag." (Heb. vi: 19.)

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*Prayer and Communion.* By G. H. S. Walpole, D.D., Bishop of Edinburgh. London: Robert Scott.

THIS is a little manual of devotion containing two meditations, one on Prayer, the other on the Holy Communion. The former is specially helpful and suggestive. We commend the wise advice of the Bishop of Durham quoted by Dr. Walpole, to any of our readers who feel that too often during prayer their thoughts are inclined to wander. "As regards *utterance*, I rarely allow myself to pray quite silently in secret. For myself, I find the wandering of the mind very much limited and controlled by even the faintest audible utterance of thought. And as regards *attitude*, I very seldom venture to kneel at prayer in secret. At night it leads, almost invariably, and very speedily, to sleeping on my knees, and even in the morning hour, I know not how, recollectedness and concentration of heart and mind are usually quickened in my case by a reverent standing attitude as before the visible Master and Lord, or by walking up and down, either in-doors or, as I love to do when possible, in the open air."

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*Sentinel Hours.* An anthology of Prose and Verse. By E. E. Spright, B.A. London: A. and C. Black. Price 2*s*.

THIS anthology contains selections from a very miscellaneous range of writers. W. H. Fitchett finds himself between Milton and Lau Tsze; Bacon and Lafcadio Hearn, Homer and J. S. and C. E. Stuart all meet on an equal footing in this very democratic selection. The passages are well-chosen and calculated to interest boys and girls of the upper forms. The book is tastefully illustrated by eight full-page illustrations by well-known artists.

*A New Geometry*, Part I. By S. Barnard, M.A., and J. M. Child, B.A., B.SC. Macmillan & Co. Price 1s. 6*d*.

THIS little volume has been published separately to meet the needs of the lower forms in Secondary Schools. It is equivalent to Euclid, Book I. The contents include introductory, practical and theoretical sections, all of which are complete and excellent. The illustrations all show white figures on a black ground and thus help the pupil very much, because in school all geometrical figures are drawn with white chalk on a blackboard. The pupil has here every figure reproduced as it actually appears to him on the blackboard. Every possible help has been given to the pupil, special attention being devoted to the explanation of errors in measurement, and the idea of limit. Exercises are abundant and varied. The book is thoroughly up-to-date and is certain to be largely used in schools by those for whom it has been specially prepared.

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*A Co-operative Hand-book.* By T. S. Subramanayan, B.A., B.L., L.T., and K. S. Srinivasan, B.A. Published by the Sri Gopala Vilasa Press at Kumbakonam.

THE scope and purpose of this hand-book are well described in an able introduction by Divan Bahadur L. D. Swamikannu Pillai, M.A., B.L., LL.B., Registrar of Co-operative Societies, Madras. He extends "a hearty welcome to a little book dealing with the subject (of co-operation) in plain language and expounding practical problems with their practical solution . . . . It will serve to acquaint everyone that cares to read it with the maxims, the history and the practice of co-operation." The authors have certainly compressed into a small space a great deal of subject matter; in fact we are inclined to think that the compression has been carried to excess.

The principles and benefits of co-operation might, with advantage, have been discussed at greater length, whereas the historical and descriptive details could, we think, have been dispensed with to some extent. There is little doubt that it is among the agriculturists that co-operation will work its greatest blessings at the present time, and it is possible that a translation of the book as it stands (which we understand is being undertaken with a view to extending the possible limits of its circulation) will prove too technical and theoretical to appeal to the ordinary ryot or cultivator. There are, however, many practical hints and suggestions in three appendices, the first dealing with the method of forming and the management of a Co-operative Credit Society, the second being a set of model By-laws, and the third defining the various kinds of deposits.

The book should certainly prove useful in view of the rapid progress of co-operation during the last few years.

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WE have also received in pamphlet form an address delivered at the second Co-operative Conference in Mysore, by Mr. H. V. Nanjundayya, M.A., M.L., First Councillor and President of the Conference. This is an admirable outline of what co-operation has done in India and the writer confidently looks forward to great things in the future. While pointing out that the too generous support of Government was harmful in the earlier days of Credit Banks he welcomes the interest taken by Government and the able assistance of the Co-operative Department of the State. But he urges that it is the people alone, for whose ultimate good it is intended, who, by assimilating the teaching and applying it in practice throughout the length and breadth of the land, can make it an ultimate success.

## LITERARY NOTES.

ONE of the outstanding problems seeking solution in ancient history is the identity and affinities of the Phrygians. Greek legend connects them with Thrace, and suggests an origin akin to that of the Greeks themselves. On the other hand, the surviving monuments link them in some points with Cappadocia and the civilisation which we know as Hittite. The walled fortresses, altars and tombs, with their sculptures and inscriptions, reminiscent in some features of Hellenic, in others of Assyrian work, have never been completely explored. The rumour that a Danish expedition is to be sent out to investigate the principal sites will be welcome news to archaeologists and historical students.

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A NOTABLE contribution to English criticism is an essay on Swinburne by Mr. Edward Thomas, published by Martin Secker. As the *Athenæum* says in its review, "The normal reader, if he is to avoid subjugation, must fall into an attitude of self-defence," when he reads Swinburne's poetry. In either case critical appreciation is impossible. Mr. Thomas remains clear-headed and imperturbable, and reaches his conclusion unmoved alike by intoxication and by resistance. He finds the secret of Swinburne's verse in a fusion of energy and music, which uses words as a more or less accidental embodiment, and accordingly starts by throwing overboard that dominance of meaning which characterizes normal poetic achievement. The irony is that this pre-occupation with the musical aspect of language fails to make Swinburne a pre-eminently musical poet; for, as the reviewer concludes, "The music of language must remain a secondary stim-

ulus, if it is to give, as music, the greatest pleasure it is capable of giving."

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*Among Congo Cannibals* is the title of a book recently published by Seeley and Co. which should appeal alike to anthropologists and to those who are specially interested in the affairs of the Congo region. The author, the Rev. John H. Weeks, is a missionary who bore an honourable part in the indictment of the late King Leopold and in the investigations of the Belgian Commission of Inquiry, and whose careful studies of the customs of the primitive inhabitants of the Congo have earned him a reputation among anthropologists. His book includes startling evidence of the gratuitous cruelty of the Congo misrule, and pleasing indications of the results that may be achieved by humane and enlightened Government. He scouts the idea that the natives are a set of "lazy niggers." Many of the apparent loafers were only resting after prolonged spells of labour at their fisheries, or at canoe making strenuous enough to satisfy the energies of a European. Individuals may be lazy—as they are in other races—but the natives are frequently capable of "prodigies of labour" when the prospect of profit furnishes them with a motive.

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TWO recent additions to our great serial works of reference call for notice—the third and concluding volume of the *Dictionary of National Biography*, and a volume covering part of the letter S in the *New English Dictionary*. The names arrayed in the former may be set off against some of the disparaging criticisms of the Victorian Age so often met with. A period that produced Florence Nightingale, Herbert Spencer, Lord Kelvin, G. F. Watts, Bishop Stubbs, and Cecil Rhodes, to name only a few, has a strong claim on our admiration.

BOOKS RECEIVED.

*A History of India* by E. W. Thompson, M.A., 4th Ed. (C. L. S.) *The Call of India* by E. W. Thompson, M.A. (W. M. M. S.) *Decisive Hour of Christian Missions* by J. R. Mott (C. L. S.) Indian Ed. *The Future of Africa* by D. Frazer (C. L. S.) Indian Ed. *John Leyden* by P. Seshadri, M.A. (Higginbotham & Co.) *Longer Narrative Poems* (XIXth Century), edited by G. G. Loane, M.A. (Macmillan & Co.) *The Talisman* (4*d*). *Scenes in Fairyland* (3*d*). *Poems of Childhood* (2½*d*) from the Children's Classics (Macmillan & Co.). *First English Grammar* by Tipping, 4*d*. (Macmillan & Co.). *Administration Report for Madras Presidency, 1911-1912.* Re 4-4. (Government Press). *Peeps at Industries—Tea.* 1s net (A. & C. Black). *Pupils' Book of Constructive Work* Set III, Books 1 and 2. 5*d* (Macmillan & Co.).

## SCIENCE NOTES.

THE completion of the great dam across the Nile at Assuan at the end of last year is one of the triumphs of modern engineering. It is the climax of the efforts that have been made from time immemorial to irrigate the cultivable fields of Egypt. In ancient times Menes constructed a great dyke at Memphis and thus introduced the system of basin-irrigation by means of which the fields were flooded during the annual rise of the Nile and a supply of subsoil water secured which could be raised by mechanical means when the Nile had fallen. The inadequacy of this supply led Sir Colin Scott-Moncrieff, who had had extensive experience of irrigation works in this country, to take in hand its improvement. First he repaired the Barrage, and then with his assistant, Mr., now Sir William, Willcocks, investigated various schemes for still further improving the supply of water. Finally the construction of the Assuan dam was decided on. As originally designed, and temporarily completed in 1902, it formed a reservoir with a storage capacity of about one thousand million cubic metres. Now it will store more than twice as much as this, and by providing a constant supply of water will make it possible for cultivation to go on all the year round, free from the interruptions caused by the submersion of the fields when the Nile was in flood and by the scarcity of water when it was low.

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THE proposal to have a chain of stations erected by the Marconi Company so as to link the Empire together by wireless telegraphy has given rise to a lively controversy. Sir Henry Norman, who is one of the chief critics of the scheme, points out that the spark system which is employed on most of the Marconi ship and coast stations is excellent for short distances but involves an enormous waste of energy for long distances. The quenched spark system of Wien and the Telefunken Company transmits signals by "shock excitation" over long distances with an expenditure of much less energy. The waves are much less damped than those produced by the original spark system, approximating more nearly to the continuous waves which are the ideal of wireless telegraphy. A disc discharger has been introduced by the Marconi Company with this object in view but it does not appear to be so efficient.

## *RECENT PERIODICAL LITERATURE.*

### THE CONTEMPORARY REVIEW.

THREE articles in the January number of the *Contemporary Review* deal with the war in Turkey and questions which have arisen out of it. The first place in the Review is given to an article by Mr. Henry W. Nevinson, entitled *The Causes and the Spoils of Victory.*

Mr. Nevinson contrasts the results of what he calls the "Thirty Days' war of 1912" with the thirty days' war of sixteen years ago, when the armies of Greece were overwhelmed by the Turks; and in a somewhat sarcastic manner calls attention to the remarkable change in the opinion of Western Europe regarding the qualities of the Turk which has been brought about by the success of the Balkan Allies. Up to the autumn of 1911, he himself sought to defend the Young Turks from criticism, and urged that time should be given them for their projected reforms; but a visit to Scutari and the devastated mountain villages of High Albania showed him that there was little to choose between the Young Turk and the Old, whose devastation of Macedonia he had witnessed eight years before.

It is not known, says Mr. Nevinson, how far the Albanian revolt of 1911 was part of an organised but premature arrangement with other states, but there is no doubt that by the end of that year the Allies were laying their plans for co-operation. The cries for pity and assistance from their kinsmen in Macedonia and from the Albanians on their frontiers infected them with a recurrent fever of unrest and indignation. They had trusted smooth promises long enough, they were sick of the delays of diplomacy and the wiles of European advice, and at last they resolved on action. Some of them, particularly the Bulgarians, had long been silently preparing for the struggle and they went into it prepared and resolute. Against their well-drilled, well-disciplined, and well-supplied armies the Turks could only bring their ill-fed, ill-organised, ill-supplied, ill-drilled, and ill-officered troops; and the result was only what must have been expected by any one who knew the facts. Mr. Nevinson was with the Bulgarians during the war, and he pays a very high tribute to their determination and self-sacrifice. He says the Servians also did admirably, and he gives credit to the Greeks. The Montenegrins alone failed to distinguish themselves. Their failure he attributes partly to their insufficient numbers, organisation, and drill, and partly to the habitual idleness and swagger of their men.

Dealing with the question of the division of the spoils, Mr. Nevin-

son says the difficulty lies in the absence of natural frontiers, and in the almost inextricable intermixture of the races hitherto subject to Turkey. In regard to Servia's claim for an outlet to the Adriatic, he thinks the best solution of the problem would be to unite Servia and Montenegro by a joint occupation of the Sandjak and to construct a railway from Nish across the Sandjak past Berane, crossing the present Montenegrin frontier by Andreyovitza, and passing through Podzoritza, round the top of Scutari Lake to join the existing line from Nirbazar to the Montenegrin port of Antivari. In Mr. Nevinson's opinion, one condition of future peace is an antonomous Albania extending from Scutari to Jannia and from Koritza to Durazzo.

Dr. Dillon in his article on "Foreign Affairs" deals chiefly with the Peace Conference which met in London in December. Writing while the Conference was sitting, Dr. Dillon regarded the question of the new Turco-Bulgarian frontier as the most dangerous bone of contention between Turkey and the Allies. The check received by the Bulgarian army at Chotaldja had introduced a new element into the question. In regard to the problem presented by the demands of Servia and Austria-Hungary, Dr. Dillon was hopeful that a solution will be found without an appeal to the sword.

Lady Frederick Cavendish calls attention to the perilous position in which Armenia may be placed through the defeat of Turkey in Europe. "Soon," she says, "the broken army of the Moslems will be wandering through Anatolia, and the soldiers will be dumped down anywhere with no provision made for them." If history repeats itself, the outlook for Armenia will be a gloomy one. The Turkish peasant under a good Governor is often a quiet, industrious, and respectable citizen, and the appointment of a Christian Governor in each of the six Armenian Vilayets is a necessity to-day if massacres are to be prevented. It is impossible, she says, for a Muhammadan Governor to treat the Muhammadans and the Christians under him as equal. She places little confidence in the "polished Turkish gentlemen" who seem to have a fascination for some English minds, but who in many cases have been the organisers of massacres. And in Turkey, the soldiery have invariably acted alongside of the ruffians belonging to the lower orders of the people who are responsible for the more hideous accompaniments of the massacres.

The Rev. the Hon. E. Lyttelton in an article entitled *Meditation and Health*, seeks to form an estimate of the value and truth of the teaching of a new school of mystics which has arisen in America. The leader of this school is a Miss Curtis, and in dealing with his subjects Mr. Lyttelton makes frequent reference to the work entitled

*Meditation and Health*, in which Miss Curtis expounds the doctrines of the new mysticism. The main view of this new school is that spirit is all-powerful and physical obstacles are practically nothing if only they are recognised as such, and that in practice everything depends on human beings training themselves to live under the permanent influence of this conviction. There are, however, both in theory and in practice, many interesting corollaries from the central doctrine. "The sub-conscious mind, as distinct from self-consciousness, is the source of true communion with the infinite: man makes his own environment, including his body: no task, no endurance is too great for the power of the spiritual man who has risen to the consciousness of 'his spirit, soul, and body as a Divine Unity.'" In this point of view, Mr. Lyttleton remarks, there is much that is akin to Christian science and something akin to orthodox Christianity.

In seeking to estimate the value and truth of the teaching of the new mysticism, Mr. Lyttelton compares the new teaching more especially with the teaching of Christianity. In one sense it is admitted by the new mystics that there is nothing new in their teaching. But they claim that their interpretation of the teaching of Jesus is as much a new interpretation as His was of the teaching of Moses. In one point, however, their teaching diverges very widely from that of Jesus. They studiously abstain from speaking of God as a person, and apparently set themselves to find a new set of phrases in which to describe man's relation to the Infinite. In this, Mr. Lyttleton thinks, they have very little success.

While Mr. Lyttelton finds much to criticise in the teaching of the new mystics, he is of opinion that they have got hold of a sound method in bidding sufferers fix their minds in silence on the highest thoughts they can conceive, and that they have obtained a certain measure of success in physical healing. He maintains, however, that this success is not confined to one form of religious or even irreligious belief, but is granted to certain individuals who appear to have either a kind of magnetic touch, as it is called, or a power of stirring the sub-conscious mind, or both. He thinks the rapid rise of these singular cults in America is a powerful reminder that the Kingdom of God is to be striven for on earth and not merely hoped for in heaven; and he points to their belief in the power of a spiritual conviction as the grandest weapon in grappling with ill-health and pain as something which is too apt to be neglected by the Christian Church. It is not unlikely, we think, that the new mysticism will have many followers in this country.

The Count de Soissons contributes an interesting article on '*The*

*Aesthetic Purpose of Byzantine Architecture.'* By many writers on Byzantine Art, the Church of Santa Sophia is looked upon as the prototype of Byzantine Architecture, but this, the Count de Soissons says, is a mistake. The Byzantines who built Santa Sophia had the oriental love of colour, and they made large use of mosaics for decorative purposes. But these mosaics have no architectural motive, and Santa Sophia is essentially an embodiment of beautiful form. The Byzantines who followed the builders of that great church were not content with the use of mosaic for merely decorative purposes, and they resolved to make colour an architectural motive. The best examples of the elaboration of their theory are to be found in St. Mark's at Venice and in three churches at Palermo; and in the latter part of his article the Count de Soissons deals briefly with these as embodiments of the new Byzantine ideas.

In an article entitled *Sleep and her Twin Sister, Death*, Dr. D. W. Buxton gives a short but interesting account of the progress made in the methods of producing anæsthesia. He points out that the anæsthetic properties of nitrous oxide and ether were known to scientific men long before practical use was made of these substances in surgery. The credit for the initial employment of ether, he says, belongs to an American surgeon, Dr. Crawford W. Long. He deals briefly with the dangers attending the use of chloroform and the precautions to be observed in its administration.

Mr. Theodore C. Taylor pleads for more just and statesmanlike views on the opium question. In spite of many difficulties, he says, China has made marvellous progress in suppressing opium production and the time has come, he thinks, for England to deal justly with her and cease from seeking to compel her to take opium from India.

Mr. W. H. Dickinson writes on the chaotic condition of the administration of London, and suggests a plan of reform; the Rt. Hon. G. W. E. Russell reviews the second volume of the late Mr. Monypenny's *Life of Lord Beaconsfield*; and Mr. W. R. Bonsfield advocates the establishment of the co-operative colony as the solution of certain labour problems. There are other articles which we need not specify and the number concludes with the usual notices of books.

## THE NINETEENTH CENTURY.

THE January number of *The Nineteenth Century* contains a great many interesting articles. There are three articles on the crisis in the Balkans, three on the Irish Question, and two on Indian problems—the first by Mr. Moreton Frewen on *The Great Drain of Gold to India* and the second by the Hon'ble Mrs. Charlton on *Heirlooms of Empire*:

*A Plea for Animals in India*, In *Disraeli: the Second Phase*, Mr. Walter Sichel ably reviews the second volume of Mr. W. F. Monypenny's *Life of Beaconsfield*, which the premature death of its brillant author leaves uncompleted. Three articles are concerned with the Fine Arts—Professor R. Y. Tyrrell has a very suggestive article on *Style in English Literature:* Mrs. Frederick Harrison gives us *Some Thoughts on the Novel*, and Mrs. M. H. Spielmann discusses *The Portraiture of G F. Watts.* Mr. T. Jamieson of Aberdeen writes on *Small Holdings* and Mr. G. R. S. Mead on *Mystical Experiments on the Frontiers of Early Christendom.* We will only discuss Professor Tyrrell's essay.

There are very few men of culture who have not at some time or other felt the fascination exercised by the problem of style. It is a subject which has occupied the attention of all competent, as well as many incompetent, critics from Aristotle onwards. Yet the problem seems as far from solution as ever, probably because it is insoluble. We all know, or at least think we know, a good style when we see it; but a perfect definition of style has not yet been arrived at. Opinions on style are as varied as the people who have advanced them. The answer to the question, 'What is style ? is almost as elusive and as debateable as the answer to the question, What is truth ?' But these considerations have not deterred people from trying to answer the question, and Professor Tyrrell, fully conscious as he is of all the thorny points of his subject, sets out undaunted to try his fortune in this obscure and elusive quest. He is not self-confident; he hardly dares to hope for success where so many have failed. Indeed he finds a certain kind of success in failure: 'Such attempts, however fruitless of definite result, have always this to recommend them—that they cannot fail to put before the reader many passages of great beauty and charm, however abortive may be the attempt to analyse and bring under a general law the origin and source of these attractive qualities.'

Curiously enough the most successful definition of style has been given by a geologist. Buffon's *le style est l'homme même*,* as Professor Tyrrell remarks, has met with most fame and approval. But what is the meaning of this widely-accepted definition? Dr. Tyrrell well says, "Style can hardly be regarded as the man himself in all his components, physical, intellectual, and moral: at most it can but be an indicative index of his mind." Longinus, we think it is, who defines eloquence as 'the echo of a great soul.' But, as the writer says, "it cannot be alleged that a fine style is always an index of a fine nature." Carlyle, in answer to a question by Professor Tyrrell as to whom he considered the finest English prose writer, said: 'Swift, on account of

* 'The style is the man.'

his pairfect luceedity;' and there is much to be said for Carlyle's opinion. Swift held that style was 'proper words in proper places,' which does not help us much, while at the same time "it does not duly emphasise the essential ingredient of thought." In this connection Dr. Tyrrell quotes another aphorism of Buffon *les idées seules forment le fond du style.** "Voltaire's description," he says, "is more illuminating than any attempt at a definition, and if adequately illustrated would go far towards an elementary treatise on this difficult theme: *le style rend singulières les choses les plus communes, fortifie les plus faibles, donne de la grandeur aux plus simples.*"†

Professor Tyrrell notes that Aristotle never attempts a direct definition of style, while his successors, Demetrius (who wrote a treatise on the subject), Dionysius of Halicarnassus, and Longinus, always tend 'to deviate from the treatment of style in the abstract to the analysis of beauty in concrete passages.' At this point, Mr. Tyrrell is also led away from the abstract question of style to the concrete in not the least interesting part of his essay: "Some of the greatest triumphs of style are to be found in the English New Testament in passages which are mean in the Greek." He quotes, in support of this, Revelation VII, 14-17, 'the splendour of which is unsurpassed, while the Greek has no note of distinction.' He thoroughly approves of 'a happy comment of Alice Meynell, who points out what force comes to the English tongues through its twofold origin, Anglo-Saxon (or Gothic) and Latin.' Parenthetically we might remark that we should have expected that the Professor of Greek in the ancient and learned University of Dublin would have had sufficient acquaintance with philology to know that English is not derived from Gothic. He is on surer ground when he quotes Horace '*Scribendi recte sapere est et principium et fons.*'‡ Of the infringement of this principle we have several examples, the 'grand manner' being specially liable to lapses in this respect. Professor Tyrrell quotes Pindar's description of a thick cloak as 'warm physic gainst the winds of heaven.' Passing over Cicero and Quintilian, we come to Matthew Arnold, whose rule, 'Look for the note of distinction,' is quoted with approval. We might inquire how are we to recognise the note of distinction? It seems to us only another way of putting the old question. To tell the student who has not naturally the critical faculty to look for the note of distinction is like telling a blind man, who asks our guidance, to open his eyes.

* 'Thought is the basis of style.'

† 'Style gives distinction to the commonplace, strength to what is very weak, and grandeur to what is very simple.'

‡ The source and fountain of style is good taste.

We should have liked a somewhat fuller treatment of Flaubert, who is only mentioned as the master of R. L. Stevenson. Of Flaubert, Walter Pater says,' If all high things have their martyrs, Gustave Flaubert might perhaps rank as the martyr of literary style.' The essence of Flaubert's message is summed up in the phrase, 'There are no beautiful thoughts without beautiful forms and conversely. The idea only exists by virtue of the form.' 'Possessed,' says Pater, 'of an absolute belief that there exists but one way of expressing one thing, one word to call it by, one objective to qualify, one verb to animate it, he gave himself to superhuman labour for the discovery, in every phrase, of that word, that verb, that epithet.' Here we have the essence of classicism in prose.

But we are wandering from Professor Yelverton Tyrrell. With his condemnation of R. L. Stevenson's 'vivisection' of Milton and Coleridge, most people will agree. "Is not this affectation of such a delicate ear for letter-sounds worthy of Bunthorne in *Patience*, and does it not remind us of the æsthete's 'not too French French bean'?" On the other hand, Stevenson's dictum, 'If a man can group his ideas he is a good writer,' is full of critical truth. R. L. S. is better than his theories: in practice 'he is a consummate artist in words.'

We might have expected to be led on now to consider the theories of Walter Pater or Sir Walter Raleigh on 'Style;' but we fear that we can discern the cloven hoof of professional or professorial bias in the rather recondite investigations into the validity of the Clauselgesetz (Law of Metrical Prose) excogitated by Professor Zielinski of St. Petersburg and received with acclamation by many worthy scholars, both American and German. Professor Tyrrell's remarks on this principle are supported by a wealth of allusion worthy of the learned editor of Cicero's Letters, but not quite apposite in a discussion on *Style in English Literature*.

However, having remarked that "a letter to Lucceius, which Cicero calls *valde bella*, (very pretty) has five 'irregularities' (i.e. Zielinskian) to be removed by altering the text, or the punctuation. Hence, our belief in the Clauselgesetz is weakened to the point of disappearing," he returns once more to his subject. "A significant element in the art of writing is the avoidance of obvious and outworn forms of speech. Oxford inculcates this recoil from the commonplace." This exceedingly interesting article ends well with a quotation from Raleigh:

"To analyse the precise method whereby a great personality can make itself felt in words, even while it reflects and contemns the study of words, would be to lay bare the secret of religion and life—it is beyond human competence."

## COLLEGE NOTES.

WITH regard to the Deepavali celebration in Caithness Hall, reported in last month's issue, and Mr. Corley's presidential speech on the occasion, in which he pointed out how the celebration, in creating an atmosphere of sympathy and good-will, helped members to begin life afresh, wiping out of the mind all sense of defect and discord, it is interesting to notice that Mr. Corley, without any particular knowledge of Deepavali as celebrated in the country, should have hit off so accurately the general spirit of the feast. It is a custom among Indian merchants on Deepavali night to be At Home to their customers and to open new accounts, writing off debts long due from those known to be in a bad way. The Deepavali celebration in Caithness Hall is an example of how a Hindu feast could be seized upon and made the occasion for infusing into our students the highest ideals of social and religious life. As celebrated in Caithness Hall, Deepavali is an Indian counterpart of Christmas and New Year, with their message of peace and good-will to all mankind.

Ring out the old, ring in the new.
* * * * *
Ring in the valiant man and free,
The larger heart, the kindlier hand
Ring out the darkness of the land,
Ring in the Christ that is to be.

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ANOTHER member of the medical profession who has been recently returned to the Madras Legislative Council, and whom we can, however, only partially claim for the College, is Dr. T. M. Nair. It was just for a few weeks in 1889 that Mr. Nair sat on the benches of the College ; but he received his subsequent education at what may be called the headquarters of Scottish culture—in Edinburgh, where he graduated in medicine. We fancy that the direct, forcible and matter-of-fact style of speaking which distinguishes him from many another Indian public man is not quite Indian in origin. If it is not Indian, where could Dr. Nair have acquired it, and his cautious political liberalism, unless it be in 'the Athens of the modern world,' where he spent the most formative period of his life ? Dr. Nair is a great hero with our students, both with those who hail from Malabar and with those who do not. We know that they look forward in his case to a legislative career, not confined to this Presidency, which will be characterised by a thorough study of facts and a fearless exposition of views pointing to

a practical solution of difficulties, and we feel confident that their expectations will ere long be realised.

Now that the elections to the Legislative Council are over, there is a general feeling of satisfaction that Lord Morley's Reforms are justifying themselves by bringing to the front competent representatives of the different classes of the people. Not the least influential of these classes is that of Zamindars. This class does not however possess a superabundance of that kind of talent which shines in Legislative Councils. In India, as elsewhere, wealth and debating power do not always go hand in hand. The debater is often a poor and struggling man, and the inheritor of wealth is more fond of listening to flattering speeches than of making illuminative ones himself. But education and the opening of new avenues of usefulness in the state are bringing about a change in this respect. Political ambition of a legitimate, honourable, and patriotic type has begun to inspire the landed gentry, and they are trying to render a good account of themselves in the public life of the country. It is therefore with sincere satisfaction that we note the recent election to the Council of Mr. Sri K. R. V. Krishna Rau Bahadur, B.A., Zamindar of Polavaram, by the Zamindars of the Northern Group. Mr. Krishna Rau, after matriculating in the University from the Innespet High School, Rajahmundry, came to this College, where he worked his way up to the Degree. We remember the special interest which Dr. Miller used to evince in his education, realising as he did the amount of influence which men in his position wielded for good or ill over the lives of hundreds of people around. In spite of all his democratic passion as illustrated in the constitution which he has devised for our Students' Homes, the good old Doctor was a great believer in the power of heraldry, and students like Mr. M. Baskhara Setupathi, the father of the present Rajah of Ramnad, and his brother Mr. E. Dinakharaswami, in the later eighties and earlier nineties and Mr. Krishna Rau, Zamindar of Polavaram, in the later nineties, were objects of special attention on the part of Dr. Miller, who, not content with watching their studies at College, sought to guide and facilitate their social education as well. We may mention, in this connection, that in quite recent years Newington was represented among the students of the College by Mr. K. Raman Unni, Zamindar of Kavalapara, and Mr. P. Subbarayan, Zamindar of Kumaramangalam who having graduated in 1911, is now travelling with his cultured Brahmin wife in Europe. Mr. Sri K. R. V. Krishna Rau Bahadur has after his graduation been devoting himself, besides the management of his estate, to the development of Telugu literature. He is the editor of a Telugu literary magazine and the author of as many as

sixty Telugu publications of acknowledged usefulness and value, some of which have been prescribed for the University Examinations. Since 1907 he has been directing his energies towards trade and industries. He is the owner of a very large rice mill and of a ginning factory. The *Madras Mail* is therefore justified in describing him, as it did in a recent issue, "as a cultured representative of Zamindars, inspired by progressive ideas as to the future of his class."

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COLLEGE DAY was celebrated on the 28th December. Elsewhere is printed Dr. Miller's message to Old Boys read at the public meeting by Mr.Hogg. Another pleasing circumstance connected with the celebration was the elevating presence of Dr. Skinner who had returned from furlough on Christmas morning. Both Dr. Skinner and Mrs. Skinner looked in every way stronger and fresher for their stay at home. We reserve further particulars regarding the celebration for the next issue. In the meantime we have much pleasure in giving a verbatim report of Dr. Skinner's speech made in response to the toast of the Madras Christian College, proposed by the Chairman, Rao Bahadur W. L. Venkataramiah, High Court Vakil, Berhampur.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

I hardly expected when I arrived in Madras on Wednesday morning that I should be called on so soon to face my responsibilities to the College. I should certainly have been glad if the duty of replying to the toast of the College this evening had been entrusted to other hands. For in the first place I have hardly had time to consider what I might say; and in the second place, owing to my absence from Madras for a year I may not be able to speak so much to the point and so much out of the heart of the situation as another might have done. However, my reply need not be a lengthy one; and this at least I can say that it is a pleasure to me that I have been able to be present to-day and have had the opportunity on what is for me the threshold of a fresh period of work, of meeting and exchanging greetings with so many of the former and also of the present students of the College. I thank you all for your kind welcome. I can assure you that if it is a pleasure to you to see me here again, it is no less a pleasure to me to be amongst you, to feel again the spirit and the bond of that cordial sympathy and generous loyalty which has for so long characterised the attitude of the students of the Christian College towards their alma mater, and which must always remain one of the best rewards and one of the strongest incentives to faithfulness which those engaged in the work of the College can experience as they strive day by day to discharge

the duty to which the voice of India calls them. To you, Mr. Chairman, I feel a special word of thanks is due on behalf of the College both for your presence here to-night and for the kind and appreciative words you have spoken of the College and the work connected with it. The College counts among its alumni a large proportion of the men who have risen to distinction in the public and professional life of this Presidency; and it is always a source of gratification to us when such men find it in their hearts to identify themselves with the interests of this annual gathering and to testify to their good-will towards the College and their mature appreciation of the work it has done and is still doing for the community of South India. Such is the service you have rendered to us to-day, and it is a service for which the College Day Committee and all connected with the College, whether as teachers or students and whether present here to-night or absent, unite in thanking you.

To-day the College stands under the shadow of a loss so recent that I cannot but refer to it. I mean the sudden and premature death of Mr. Craig. Many of you, I suppose, did not know him, and I myself had the privilege of being associated with him only for a few short months before I went on furlough. But I fully realise the loss which his removal means to the College. He was a brilliant scholar and an effective teacher and was in every way fitted for the position he came amongst us to occupy, as the first representative of the Church of Scotland on the teaching staff of the College. We mourn his loss and our deepest sympathy to-night is with his widow, with his sorrowing relatives at home and with the Church which has lost in him one who gave the promise of much distinguished service.

And time is bringing with it other changes that affect us closely. We miss to-day the presence of Dr. Russell whose work for the College especially during recent years is so well-known to all of you. It is just about a year or so since Dr. Russell was compelled by ill-health to seek health and recruitment by a sojourn in his native land. Though restored to a considerable measure of his former health, it seems unlikely that he will be allowed by his medical advisers to resume his work in India. Dr. Russell so thoroughly indentified himself with the interests of the College and was such a tower of strength in every department of its work that we cannot but regret the necessity that separates us from him. Dr. Russell leaves behind him a lasting memorial of his work for the College in the pile of new buildings whose successful completion is so largely due to his exertions. He has also won for himself a secure place in the esteem of those who have known him best and longest, and we all feel that the honour which his own University of Edinburgh

recently conferred upon him is but a fitting tribute to the work he has accomplished in Madras.

A special interest, I think, must be felt as attaching to the College Day gathering of this year inasmuch as it falls in the year of Dr. Miller's ministerial Jubilee and the Jubilee of his connection with India. It was on the 9th of December 1862 that Dr. Miller first landed in Madras to commence the work that has had such far-reaching results. Fitting recognition of the occasion has been or will be made both in Scotland and in this country; and to-night I am sure our good wishes go out in a very special way towards Dr. Miller in his far-away home in Scotland. His interest in all that pertains to the welfare of the Colleges and of the students of South India remains as keen as ever; and I know you will be glad to learn from the person in this company who has last seen him that he continues to enjoy a large measure of health and is able in many ways to strengthen and promote the cause he has at heart.

I do not know if I have done right in speaking so much on an occasion like this of what may be called personal and domestic matters. But after all it is one of the objects of College Day to revive for a brief season that bond of personal attachment which ought to unite, and which, in our experience as a College, so largely does unite, the teacher and the taught, and which where it exists is the most powerful influence in the formation of character at which all true education aims. College life is not a commercial transaction between teacher and student. You in India feel that. It is a deep spiritual bond in which life is imparted and received and which unites teacher and taught in a common allegiance to the things which make our human life a worthy tribute to its great divine source. Of that ideal our College Day serves as a symbol and embodiment; and in speaking to-night of those whom we have known in the past and whose living voice may not again be heard in our midst, I am perhaps not doing violence to the spirit in which we are met together. Especially is it fitting that the memory of Dr. Miller should be cherished in our midst—a man to whom the College owes not only its upbuilding and external organisation but, what is more important, the principles and methods which have hitherto guided and I trust will always guide its operations, and a man whose personal influence has been to successive generations of Indian youth the most powerful human factor in the attainment of a pure and strong and upright character. It is through lives like this that the work of God is ever done in the world—lives that touch to higher issues the lives of those around them and bring to bear on the work of the world that passion for truth and righteousness, that passion

of sacrifice for man which comes to us from God himself and marks out for us amid the bewildering maze of life the path of safety and eternal gain. There was One, as you know, in the history of our human race in whom that passion of divine sacrifice was transcendently revealed. It is He in whose name and for whose sake the College was founded and through whose grace alone it has wrought whatever of good it has been privileged to contribute to the life of this land. We cannot think of the College apart from Him, and so to-night in speaking to you, the former students of the College, and in bidding you God-speed throughout the New Year on which we are about to enter, what can I do but commend you to the blessing of that God who is the God and Father of us all, the God who has given Himself for us, and in fellowship with whose passion both you and I shall find our peace.

Gentlemen, I thank you for the kindness with which you have received the toast of the Madras Christian College.

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A word of respectful sympathy will not, we feel, be amiss from us on behalf of the students, past and present, as well as the professors of the College, to Mr. Pittendrigh, who received on Saturday, the 25th ultimo, the news by wire of the death in Aberdeen of his mother, aged eighty-five. Mr. Pittendrigh, who intends going home on furlough next April, was looking forward to the pleasure of meeting his mother before many weeks were past. This pleasure it has been ordered he is not to enjoy. Fellow workers such as we are can only say that we sympathise with Mr. Pittendrigh in his loss and all that it means to him.

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